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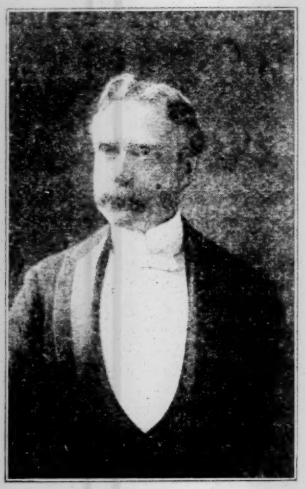

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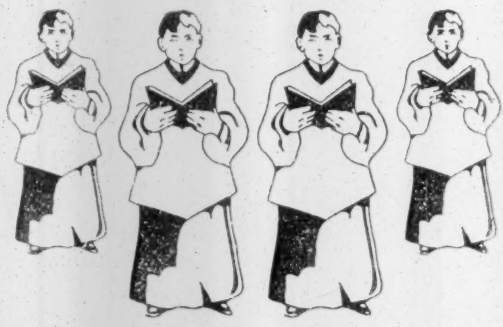

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THE ECCLESIASTICAL REVIEW

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THE CARDINALS OF THE HOLY ROMAN CHURCH.

IN view of the widespread interest aroused by the recent appointment of three American Cardinals it is opportune to give a sketch of the origin, position, and functions of the Cardinals of the Holy Roman Church.

THE NAME "CARDINAL."

The word cardinal is derived from the Latin *cardinalis* (*cardo*, a hinge) and denotes therefore, that which pertains to, or is of the nature of, a hinge. Several theories have been advanced by canonists to explain how this term came to be employed to designate the eminent prelates who form the Senate of the Church.[1]

Some authorities, relying entirely on the etymological meaning of the word, assert that this name was adopted on account of the striking similarity of functions which exists between the Cardinals and the Roman Pontiff on the one hand, and between a hinge and a door on the other. A hinge supports the door and permits it to be moved freely to and fro. In a similar way the Pope, in ruling the Universal Church, depends on the aid of the Cardinals, and is moved or determined in many of his decisions by the advice of these counsellors. Although this explanation seems to be an obvious attempt to fit the thing to the name, it commended itself to the Fathers of the Council of Basle (1431) and to more than one Pope. Thus Eugene IV, in his Constitution *Non Mediocri*, writes: "The name itself harmonizes perfectly with the office, for, as the door of a house is turned upon a hinge,

[1] Lombardi, *Juris Can. Priv. Inst.*, Vol. I, pp. 239-242.

so upon these (the Cardinals) the Apostolic See, the door of the entire Church, rests and is supported."

Since *cardinalis* indicates a thing which partakes of the nature of a hinge it was frequently used as a synonym for fixed or immovable, for a hinge is permanently attached to the wall and remains fixed and unmoved. Hence some writers, especially those belonging to the Jansenistic school, maintained that the Cardinals were so named because they held a fixed, permanent, and irrevocable office. The motive underlying this view was that these authors, claiming that the parish priests of the present day are identical with the cardinals of ancient times, endeavored to deduce from the name cardinal a proof of their erroneous contention that parish priests, as the successors of the seventy-two disciples chosen by our Lord, were of divine institution, and were, in early days, denominated cardinals to indicate the permanency and stability of their office. It is, however, historically untrue that at any time the title of cardinal and parish priest were perfectly synonymous. One proof of this assertion may be seen in the fact that in very remote times of the Christian era there were cardinal *deacons*, who surely were not parish *priests*.

A third explanation, which has the merit of resting on historical evidence, calls attention to the fact that since the eighth century the term *cardo* has been employed in ecclesiastical terminology to designate a cathedral church,[2] because it is the residence of the bishop on whom the members of his flock depend. Hence the clerics who are permanently attached to the bishop's church (*cardini*) were known as *cardinati*,[3] or cardinals of that church. In other words, the

[2] Lombardi, op. cit., p. 241; Sebastianelli, *De Personis*, p. 70. It is true that in the time of St. Gregory the Great (590-604) the term cardinal was used to designate a cleric permanently (or even temporarily) attached to any church, whether cathedral or not. The texts for this assertion may be conveniently consulted in Sebastianelli, pp. 69-70. It is well to keep in mind that until the tenth century the only parish church in episcopal cities, with the exception of Rome and Alexandria, was the church presided over by the bishop. (Lombardi, p. 323). The ancient *parish* is the modern *diocese*. A vestige of this ancient discipline is still to be seen in some Italian cities where the sacrament of Baptism, a strict parochial right, may, and in some places must, be administered in the baptistry attached to the cathedral.

[3] The canonical terms used to signify admission to, and dismissal from, a diocese, incardination and excardination, favor this interpretation.

cardinals were the clerics who composed the bishop's presbyterium, or, in modern usage, the cathedral chapter. For this reason the word cardinal soon came to have the meaning of *principalis*, principal or distinguished, because those who habitually assist the Ordinary in ecclesiastical functions and in the administration of the diocese are rightly considered to be the more prominent members of his clergy.

Not only in Rome, but in many other places in Europe, the canons of the cathedral chapter were formerly known as cardinals. This was true of Aix la Chapelle, Besançon, Cologne, Compostella, London, Milan, Naples, Orleans and Ravenna.[4] The official title of a cardinal at the present day, Cardinal of the Holy *Roman* Church (Sacrae Romanae Ecclesiae Cardinalis), is an indication that formerly this title was not exclusively reserved to the members of the papal senate. In 1567, Pope St. Pius V interdicted the use of this title to all except the cardinals of the Roman Church.[5]

ORIGIN.

The members of the Sacred College of Cardinals, as it is at present constituted, are divided into three classes or orders, namely, Bishops, Priests and Deacons.[6] The order of Bishops dates from the middle of the eighth century, while the other orders are of much more ancient origin. In the early centuries, though all bore the title of cardinal and were the counsellors and assistants of the Roman Pontiff, they did not form a single corporate body or college. This was accomplished only in 1179, when the exclusive right of electing the Pope was granted to all the cardinals irrespective of their order. From that time dates the present College of Cardinals. We propose to sketch briefly the origin of these three orders.

[4] L. Lector, *Le Conclave*, p. 235, note 2.

[5] Baart, *The Roman Court*, p. 13, asserts that at the present time there are fourteen canons of the Cathedral of Naples who still retain the title of Cardinal, but several priests from that city have assured me that they never heard them so called.

[6] This distinction is drawn, not from the Sacred Orders which the cardinal may have received, but from the title of the church which he holds. Cardinal De Lai, a priest, was assigned to a deaconry, and is a Cardinal Deacon; Cardinal Gibbons, an Archbishop, was given a title, and is a Cardinal Priest; the late Cardinal Satolli, an Archbishop, was first a Cardinal Priest, and later, on his elevation to the suburban See of Frascati, became a Cardinal Bishop.

Cardinal Priests.

In the early days of the Christian era there was in each episcopal city only one church. This church was presided over by the bishop, who therein personally administered the Sacraments, celebrated the Divine Mysteries, and enforced discipline among the faithful. He was surrounded by a presbytery (*presbyterium*) whose duty it was to assist him in the sacred functions, to aid him in ruling his flock, and to care for the people during the interval which might elapse between his death and the installation of his successor.[7] The presbytery, as a rule, consisted of twelve priests and seven deacons, in keeping with the number of Apostles and Deacons mentioned in Sacred Scripture. This system prevailed in the city of Rome during the first three centuries, and the present Cardinals of the Holy Roman Church are the direct successors of the clerics who composed the papal presbytery in those early days.[8]

In the fourth century parishes were established in the suburban and rural districts, but the clergy in charge of these congregations had no voice in the conduct of diocesan affairs. The same rule was followed when, in the tenth century, parishes, distinct from the cathedral church, began to be erected in the episcopal cities. The right of assisting the bishop in the management of his diocese was restricted to his presbytery, or in other words to the cathedral clergy.[9] The modern cathedral chapter is essentially identical with this ancient presbytery.[10]

At a very early date the Christian population of Rome had become so numerous that it was impossible for the Bishop of Rome to attend personally to the temporal and spiritual wants of his flock.[11] Even if we set aside the statement that

[7] Sebastianelli, op. cit., p. 232.

[8] "Tribus prioribus saeculis, juxta tunc generaliter receptam disciplinam, omnia gerere solebant Romani Pontifices cum presbyterio romano (quemadmodum alii Episcopi cum presbyterio suo) seu cum coetu illorum clericorum, quorum proprium erat Pontifici adsistere, eique operam praestare in regimine tum romanae dioeceseos, tum ecclesiae universalis; quosque serior aetas appellavit Cardinales." Lombardi, p. 238.

[9] Sebastianelli, p. 233.

[10] Lombardi, p. 297.

[11] "At the beginning of the fourth century the Roman Church had twenty-five titles or quasi-parishes for the purposes of baptism and penance, and some twenty cemeteries for the burial of the dead. All this argues a large

Pope St. Evaristus (97-105), "Titulos [12] divisit in Urbe presbyteris", we learn from the *Liber Pontificalis* that Popes St. Dionysius (259-268) [13] and Marcellus (308-309), [14] after the ravages of the Valerian and Diocletian persecutions, took measures to restore the disturbed parochial administration and redistributed the titles among the priests. Under the latter Pontiff the Roman dioceses (parishes) numbered twenty-five, the titulars of which were given extensive faculties for the administration of Baptism. From the subscriptions of the titulars who attended the Roman Council under Pope Symmachus in 499 it appears that the number of titles had been increased to twenty-eight. Seven of these titulars were assigned to each of the four patriarchal basilicas, St. Peter, St. Paul, St. Lawrence, and St. Mary Major, wherein they daily, in turn, conducted divine services.

The senior cardinal priest was known as the Archpriest in the fourth century. He was practically the Vicar General of the Pope in spirituals. His chief duty was to aid or represent the Pope in ecclesiastical functions and to look after the education and conduct of the younger clergy. [15] Later he was known as the *prior presbyter cardinalis.*

The rector of a title was known as the *presbyter cardinatus,* or *cardinalis,* [16] and was, as a rule, assisted by one or more

Christian element, and we cannot be far wrong in putting down the contemporary Christians of Rome at about one hundred thousand in a population variously estimated from eight hundred thousand to a million and half." Shahan, *The Beginnings of Christianity*, pp. 223-224. Tacitus speaks of the Christians in Rome at the time of Nero as "Ingens multitudo". The well known passage of Tertullian, "Hesterni sumus", indicates the same.

[12] Various explanations are given of the origin of the term "title" as applied to these churches. Some claim that it is due to the fact that the resident clergy took their designation or title from the church to which they were attached, as John, of the Church of the Holy Apostles. Others say that, just as public buildings bore the arms of the Emperor to indicate his ownership, so the cross was placed over Christian edifices for a similar reason. These places were said to be *intitulatae.* Still others favor the view that it was a continuation of the Old Testament custom of calling a "title" any place or altar dedicated to Almighty God. Sebastianelli, p. 72, note 1.

[13] "Presbyteris ecclesias divisit et coemeteria et parochias-dioceses instituit". In S. Dionysium.

[14] "Fecit coemeteria et XXV titulos in Urbe Roma constituit quasi dioceses, propter baptismum et poenitentiam et propter sepulturas martyrum." In S. Marcellum.

[15] Lector, p. 237.

[16] It is impossible to fix with precision the date when these clerics were first called *cardinati* or cardinals. The term was in general use in the fifth cen-

priests (*socii*),[17] and a number of minor clerics.[18] Since one of these ancient titles is assigned to every cardinal priest he is justly regarded as the successor of the *presbyter cardinatus* of that church in the early centuries.[19]

Cardinal Deacons.

At the very beginning of their ministry, the Apostles found it impossible to attend personally to the temporal wants of the widows and indigent among the converts without seriously hampering their divinely given commission of preaching the Word of God.[20] They thereupon set aside and ordained seven deacons for this work. A like state of affairs developed in every large centre of population where the faith took root and was relieved in a similar way. In Rome the division of the city into deaconries to provide for the temporal care of the poor was practically synchronous with the establishment of titular churches for the spiritual needs of all.

We meet with the title of deacon at a very early date in the Roman Church. Pope St. Eleutherius, before his elevation to the papal throne, had been the deacon of Pope St. Anicetus (167-175). Seven deacons were appointed by Pope St. Evaristus (97-105) to act as witnesses of the orthodoxy of the Bishop's teaching.[21] In the following century, Pope St. Fabian (236-250) divided the city of Rome into seven regions or districts. Each district was placed under the charge of a deacon, assisted by a sub-deacon and a notary, whose duty it was to collect the acts of the martyrs.[22] The

tury, and is found in a charter issued in the pontificate of St. Damasus in 366. Some writers, quoting from the acts of the apocryphal Second Council of Rome, assign the year 324. This date is uncertain. See Ferraris, Cardinalis, art. 1, par. 3-4.

[17] In the cemetery of St. Pancretius there is an inscription of the year 521 attesting the purchase of a burial-place "a presviteris tituli Sanc. Chrisogoni, id est Petro priore Chrisogono secundo Catellio tertio Gaudioso quarto, etc." Marucchi, *Basiliques et Églises de Rome*, p. 7.

[18] In a letter of Pope Cornelius written in 250, it is stated that the Roman clergy counted 47 priests, 7 deacons, 7 sub-deacons, and 124 minor clerics, acolytes, exorcists, etc. These were apportioned among the different titles.

[19] Lector, p. 235.

[20] Acts of the Apostles, 6; 1-6.

[21] "Et septem diaconos constituit qui custodirent Episcopum praedicantem propter stylum veritatis". In S. Evaristum.

[22] "His regiones divisit diaconibus, et fecit septem subdiaconos, qui septem notariis imminerent et gesta martyrum colligerent". In Fabianum.

existence of these seven deacons in the year 250 is vouched for by the letter of Pope Cornelius quoted above. They were known as regionary deacons, and at first were officially denominated as deacon of the first or second region. Later they took the title from the name of their deaconry. From the middle of the fourth century, at the very latest, they were known as *cardinati*, or cardinals.[23] The senior deacon was called the Archdeacon.

The Deaconry (*diaconia*), where the deacon resided, was a sort of dispensary, not unlike the modern charitable bureau. It was usually situated in the poorer and more populous quarters of the city. Here the poor were received and aided, and from it the deacon directed the relief work among those who were in prison and suffering for their faith. Attached to the deaconry was an oratory wherein the deacon preached and instructed the catechumens.[24] Later the deacons became the guardians of the morals of both clergy and laity, and looked after the preparation of the candidates for the sacred ministry.[25] The power of the Archdeacon gradually increased so that in time he became practically the vicar general of the Pope in temporals,[26] and frequently his successor in the chair of Peter.

The original number of deacons was increased to fourteen under Gregory the Great (590-604). Four additional deacons, called palatine deacons, were appointed by Gregory III, in 731, to assist the Pope during the celebration of the Mass. Sixtus V (1686) reduced the number to fourteen.

Cardinal Bishops.

The third order [27] in the Sacred College is that of Cardinal Bishops, who rank first in dignity, though they were the last in point of time to be invested with this title.

[23] See note 11 to cardinal priests.

[24] Lector, p. 238.

[25] The Pontifical directs the Bishop to ask the *Archdeacon* before the ordination, "Scis illos dignos esse?"

[26] Lector, p. 244.

[27] In the early Middle Ages there is occasional mention of cardinal subdeacons and acolytes. Sebastianelli, p. 73.

The suburbicarian or suburban Sees, which are ruled by the Cardinal Bishops, are situated in the immediate vicinity of the Eternal City. They are small towns of ancient origin and were erected into dioceses in the early centuries of the Christian era.[28] As suffragans of the Bishop of Rome, the heads of these dioceses were in close intercourse with the Holy See, but before the eighth century there is no evidence that they were called upon to give any regular or permanent assistance to the Roman Pontiff.

Pope Stephen IV, "a strict observer of the tradition of the church", in 768 ordained that "every Sunday Mass should be celebrated at the altar of St. Peter by the seven hebdomadary cardinal bishops who serve in the church of the Saviour".[29] It seems, therefore, that before the time of Pope Stephen these bishops were called cardinals and were accustomed to pontificate in the Lateran Basilica.[30] Some authorities regard Gregory III, (731-741) as the author of this regulation. By virtue of an ancient tradition, mentioned by St. Augustine,[31] the Bishop of Ostia has the right of consecrating a newly elected Pope in case the latter was not a bishop at the time of his elevation to the Papacy.

By reason of their episcopal character the Cardinal Bishops gradually secured preëminence over the other cardinals. Their power increased until it reached its climax in 1059, when Pope Nicholas II made them the chief electors of the Pope. This decree was modified in 1179 by Alexander III who gave each cardinal an equal voice in papal elections.

Originally there were seven or eight cardinal bishops, but by the union of Velletri with Ostia (1150) and Santa Rufina with Porto (1119) the number was reduced to six.

[28] The dioceses of Ostia, Porto and Frascati were founded in the third century; Albano and Palestrina in the fourth; Sabina (which is a district; the episcopal residence is in Magliano) and Velletri in the fifth, and St. Rufina in the sixth.

[29] "Erat isdem praefatus beatissimus praesul ecclesiae traditionis observator. Hic statuit ut omni dominica die a septem episcopis cardinalibus hebdomadariis qui in ecclesiae S. Salvatoris observant, missarum solemnia super altare b. Petri celebrarentur." Lib. Pontificalis in Stephanum III.

[30] Ferraris, sub voce Cardinalis, Art. I, n. 76.

[31] Ferraris, Art. II, n. 37.

THE CREATION OF CARDINALS.

The right of creating cardinals of the Roman Church belongs solely and exclusively to the Roman Pontiff. In the exercise of this prerogative the Pope is entirely independent of any human authority. Apart from the stipulations of a Concordat, he is not even bound to follow the prescriptions of his predecessors in the Chair of Peter. The time, the place, the ceremonial, the number, the personality, and qualifications of the new dignitaries,—in a word, everything connected with the creation of Cardinals falls within the exclusive competence of the Pope.[32]

That the Popes have appreciated the heavy responsibility attached to their entire freedom of choice in this matter may be gathered from the numerous Constitutions wherein they speak of the sublimity of the cardinalitial dignity and the special qualifications that should be found in the members of the Sacred College. The words of Paul II are almost startling: "In appointing the rulers of dioceses it behooves the Pontiff to be an angel; in enlarging the College (of Cardinals) he should be a God. Who sins in the first instance must be considered an impious man; but in the second instance, he must be regarded as a demon. In one case a single diocese is made a prostitute, being joined to a stranger who is not her spouse; in the other case the entire church is placed in jeopardy." Hence it has been truly said that, in estimating the character of a Pope, no fairer criterion can be employed than the list of cardinals whom he freely chose to aid him in ruling the universal church.[33]

Although the Pope is absolutely untrammeled by any law in the creation of cardinals, in practice he usually follows the enactments contained in the Constitutions of several of his predecessors, notably Sixtus V. Certain long-established customs also serve as precedents, and in a few cases the terms of a Concordat oblige him to confer the red hat on certain dignitaries.

In the Constitution *Postquam*, issued in 1586, Pope Sixtus V decreed that the following classes of persons should be debarred from the Sacred College:

[32] Ferraris, Art. 1, n. 10.

[33] Audusio, *Storia dei Papi*, T. 3, p. 34.

1. All those related to a living cardinal in the first or second degree of consanguinity. Hence, for example, two brothers, or two first cousins, or an uncle and nephew, cannot be cardinals contemporaneously. This disqualification was introduced to prevent the formation of factions in the College.[34]

2. Those born out of wedlock, even though they were legitimized by the subsequent marriage of their parents.

3. Widowers who have living children or grandchildren, lest human affection or care for their descendants should interfere with the proper discharge of their official functions.

4. Those who have not received the four Minor Orders and worn the clerical habit and tonsure for at least one year.

5. Those created in excess of the number seventy.

In addition to these Sistine disabilities the Council of Trent (Sess. 24, de reformat. c. 1) decreed that only those should be created cardinals who possess the canonical qualifications for the episcopate, namely, learning, unblemished reputation, and who have completed their thirtieth year. A cardinal deacon may be admitted to the College at the age of twenty-two.

Among the precedents of a positive character we may note the following:

1. As far as possible the College should contain representatives from all Christian nations. (Council of Trent, l. c.)

2. There should be not less than four Masters of Theology chosen from the Mendicant Orders. (Sixtus V, *Postquam.*)

3. Certain important offices in the Roman Curia are traditionally regarded as cardinalitial posts, for instance, the Major Domo, the Secretary of the Congregation of the Council, the Secretary of the Conclave, etc.[35]

4. Nuncios who have completed a term of service in a nunciature of the first class, namely, Lisbon, Madrid, Vienna, and until recently Paris. The Patriarch of Lisbon, according to the terms of the existing Concordat, receives the red hat in the first consistory held after his promotion. For several centuries the archbishops of several important dioceses, e. g. Florence, Bologna, Paris, have been admitted to the College shortly after taking possession of their sees.

[34] Sixtus IV (1484) had five nephews in the College at one time; Paul II had three (1517); Leo X elevated an uncle and a nephew in a single consistory.

[35] Humphreys, *Urbs et Orbis*, pp. 99-100.

5. If the newly-elected Pope has a near relative in sacred orders, the cardinals usually petition that he be admitted to their ranks. This was the case with Joseph Pecci, the brother of Leo XIII.[36]

That these precedents have only a directive, and not preceptive, force is shown by the fact that they have been many times "more honored in the breach than in the observance". To mention a single instance, there are at present two brothers in the Sacred College, Vincent and Seraphim Vannutelli.

The Ceremonial.

The following résumé of the proceedings of the Consistory of 16 December, 1907, will furnish a graphic picture of the ceremonial usually employed in the creation of cardinals.[37]

In the secret Consistory held on that date the Holy Father addressed an Allocution to the assembled cardinals in which he spoke of the injuries inflicted on the Church by inimical governments and by the propagators of modernistic doctrines. At the conclusion of the Allocution he said:

> And now we have determined to create and publish as Cardinals of the Holy Roman Church four eminent men, whose ability and administration of various offices have proved them worthy to be admitted to your most illustrious College. They are—Peter Gasparri, titular Archbishop of Cesarea, Secretary of the Congregation for Extraordinary Ecclesiastical Affairs; Louis Henry Luçon, Archbishop of Rheims; Pauline Peter Andrieu, Archbishop of Marseilles; Cajetan De Lai, Secretary of the Congregation of the Council.

Turning to the assembled cardinals, the Pope asked: "What do you think?" (*Quid vobis videtur?*) The cardinals raised their birettas and bowed their heads in approval. The Holy Father then continued:

> Hence, by the authority of Almighty God, of the holy Apostles Peter and Paul, and by our own authority, we create and publish Cardinals of the Holy Roman Church of the order of Priests,
>
> Peter Gasparri,
> Louis Henry Luçon,
> Pauline Peter Andrieu; and of the order of Deacons,
> Cajetan De Lai.
>
> With the necessary and suitable dispensations, de-

[36] Lector, p. 275, note.

[37] Cf. *Acta Pontificia*, Vol. 5, pp. 469-481.

rogations and clauses. In the name of the Father + and of the Son + and of the Holy + Ghost. Amen.

Soon after the close of this secret Consistory the newly elected Cardinals received a note from the Cardinal Secretary of State officially notifying them of their elevation. On the afternoon of 18 December they were summoned to the Vatican when the Pope placed the red biretta on their heads. Cardinal Gasparri made a short address to the Holy Father thanking him for the honor conferred on the new Cardinals. At the conclusion of this address the Pope made a fitting reply and imparted to them the Apostolic Blessing.

In the public Consistory of 19 December the Holy Father placed the red hat on the heads of the new Cardinals, saying:

For the praise of Almighty God and the honor of the Holy Apostolic See receive the red hat, the emblem of the matchless dignity of the cardinalate, whereby is signified that you should show yourself intrepid, even to death and the shedding of blood, for the exaltation of Holy Faith, for the peace and tranquillity of Christian people, for the growth and prosperity of the Holy Roman Church, in the name of the Father, + and of the Son, + and of the Holy + Ghost. Amen.

Immediately after this public Consistory the Pope held a secret Consistory in the beginning of which he performed the ceremony of "closing the mouths" of the new Cardinals, whereby they were forbidden to take any part in the deliberations of their fellow Cardinals. After the Pope had preconized sixty-three bishops he "opened the mouths" of the new members of the College, saying:

We open your mouths (i. e. empower you to speak) as well in conferences as in counsel, and in the election of the Supreme Pontiff, and in all acts, either in or outside the Consistory, which belong to cardinals and which they are accustomed to perform. In the name of the Father + and of the Son + and of the Holy + Ghost. Amen.

After granting the pallium to ten archbishops and to two bishops, the Pope placed a sapphire ring on the finger of each new dignitary. This ring is furnished by the Congregation for the Propagation of the Faith, to which each new cardinal

is obliged, in return, to pay a tax of $600.00. Lastly the Holy Father assigned titular churches to the three cardinal priests and a deaconry to the cardinal deacon, saying, "For the honor of Almighty God, of the holy Apostles Peter and Paul, and of Saint N. (titular saint of the church) we commit to you the church (or deaconry) of Saint N. with its clergy, people, and chapels, according to the form in which it has been customarily committed to the cardinals who have held the same church (or deaconry)." Finally the new Cardinals were notified by the Secretary of State of their appointments to several of the Congregations of the Roman Curia.[38]

If the newly elected cardinal is not in Rome at the time of the consistory the notification of his elevation is sent to him by one of the Pope's Noble Guards, who also presents the red zuchetto, or skull cap. A prelate of the papal household is despatched with the red biretta, which is placed on the cardinal's head by the civil ruler, or by a bishop deputed by the Pope for that office. Before receiving the biretta the cardinal must take an oath that he will visit Rome within a year to receive the red hat from the hands of the Holy Father.

Creation and Reservation "In Petto".

An analysis of the essential portion of the ceremonial employed in the promotion of a cardinal will reveal the fact that it consists of two distinct and separable pontifical acts, creation and publication. We may define creation as the announced determination of the Pope to advance to the cardinalitial dignity a specified number of clerics, whose names however he does not mention. Publication is the official announcement of the names of the newly created prelates to the cardinals assembled in consistory. Promotion is actually effected by creation alone, while publication is absolutely required to place a cardinal in possession of the rights and privileges of

[38] The creation of a cardinal is substantially completed by the mere publication of his name by the Pope in consistory. The closing and opening of the mouth, the imposition of the hat and ring, and the assignment of a titular church, are non-essential solemnities. Hence the non-observance of these ceremonies does not deprive a cardinal of the honors due his rank, much less of the right to cast a vote for the election of a Pope. This was explicitly decided by Pius V, 26 January, 1571, who reversed the contrary disposition of Eugene IV, *In Eminenti.*

his rank. Hence the seniority of a cardinal is computed from the day of his creation and not from the day of publication. Should his name not be published at the time of creation, a cardinal, after the announcement of his name in consistory, will nevertheless precede those cardinals who were created and published in the interval which elapsed between the date of his creation and of his publication. On the other hand, a non-published cardinal has no juridical existence in the eyes of the Sacred College, and if the Pope who created him should die before proclaiming his name in consistory the promotion would be null and void. Such a cardinal would be denied admittance to the conclave, nor would the succeeding pontiff be under any obligation to ratify the choice of his predecessor by proclaiming the name in consistory.[39]

As a rule both creation and publication take place in the same consistory, but not infrequently they are separated by a considerable length of time. When publication of the name is deferred to a future consistory the cardinal is said to be "created and reserved *in petto*", i. e. in the bosom of the Pope. In the Sacred College there are two cardinals who were reserved *in petto*, namely, Vincent Vannutelli and Francis Della Volpe. The former was published after a delay of six months, while the latter was compelled to wait nearly two years. Leo XIII reserved the late Cardinal Perraud *in petto* for almost three years, and Cardinals Steinhuber and Samminiatelli for a shorter period. The sole advantage that accrues to a cardinal who is reserved *in petto* is that, after publication of his name in consistory, he is considered senior to cardinals of the same order admitted to the College after the date of his creation.

The reasons which move the Supreme Pontiff to reserve a cardinal *in petto* are generally prudential in character. Thus a nuncio, who has merited this promotion, may at the time of the consistory be engaged in some important negotiation. Rather than interrupt the course of affairs, the Pope creates and reserves the nuncio *in petto*. In this way the nuncio is

[39] It was popularly believed that Leo XII had created the historian Lingard a cardinal, and reserved him *in petto* in order not to interfere with the completion of his *History of England*. His name was never published. See *Cath. Encycl.*, sub voce.

allowed to continue in office, which would not be the case if his promotion were published, and at the same time his seniority in the Sacred College is safeguarded. Again it may happen that the rulers of the State interpose some objection to the elevation of a particular prelate whom the Pope has determined to make a cardinal. That this was the reason why Cardinal Perraud was so long reserved *in petto* is clear from his discourse to President Faure on the occasion of the reception of the red biretta. The Cardinal said:

M. le President:

Created Cardinal in the consistory of 16 January, 1893, when the Presidency of the Republic was held by M. Carnot . . . I receive only to-day (11 December, 1895) from your hands one of the emblems of that high dignity. Why such a long delay? I am not here to tell the reasons. . . .

Several years ago the Supreme Pontiff had formed the design of calling me to his counsels and opening for me the ranks of the Sacred College. Nothing has discouraged him from endeavoring to obtain its realization. While waiting for his sweet and firm perseverance to triumph over certain misunderstandings he opened for me in his paternal heart, *in petto*, a retreat where it has been most easy for me to wait with him the hour of a mutual understanding between the two powers.

That hour has arrived, M. le President. You have personally aided that it was not longer delayed. You have placed at the service of that work of pacification the governmental power with which the Constitution has invested you.[40]

The custom of creating and reserving a cardinal *in petto* came into vogue in the latter half of the sixteenth century. It superseded the usage of the previous century of creating the so-called *secret* cardinals.[41] A secret cardinal differed from a cardinal *in petto* in this, that his name was confided to those present in consistory under an obligation of the most absolute secrecy. This confidential manifestation of the name was not intended by the Pope, nor regarded by the Sacred College, as an official promulgation. Hence unless the Supreme Pontiff published these names in consistory before his death these secret cardinals were generally excluded from

[40] Pinchetti-Samniarchi, *Guida Diplomatica Ecclesiastica*, Vol. 9, pp. 80-81.

[41] Lector, p. 587, note 1.

the conclave. Thus "toward the end of his reign, Paul II created four cardinals. This was done in a secret consistory, and with the proviso that in the event of his death they were to be considered as published. The publication was deferred for the time out of consideration for the French King. At the conclave after the death of Paul II they were excluded by the other Cardinals.[42] A similar incident happened after the death of Paul III. To prevent occurrences of this kind the succeeding Pontiffs mentioned only the number, and not the names, of those cardinals whose publication was deferred for a time after their creation.

Pius IX, 18 March, 1875, created and reserved *in petto* five cardinals. He announced in the consistory that, in event of his death before publishing these cardinals, their names would be declared in his last will, and that after such publication they would have an active and passive voice in the subsequent conclave.[43] There were many objections to this extraordinary, though legal, method of proclaiming new cardinals. The experience of the past showed that a post-mortem publication was a fruitful source of contention. Doubt could be cast on the genuinity and integrity of the contents of the will. The votes of these doubtful cardinals might render the election of the future Pope doubtful. These and similar considerations led the Pope to publish the names of the reserved cardinals in a consistory held later in the same year.

NUMBER.

The number of cardinals has varied greatly at different periods of the Church's history. We have seen above that the number of deaconries was originally fixed at seven, then raised to fourteen and finally to eighteen. Likewise the priestly titles were increased from twenty-five to twenty-eight. These, together with the seven (or eight) suburban dioceses, provided places for fifty-three (or four) cardinals. This was the usual number during the twelfth and thirteenth centuries.[44] Thus at the election of Gelasius II, in 1118, there were precisely fifty-three cardinals present in the conclave.[45]

[42] Pastor, Vol. 4, p. 123 and note; p. 201. (Eng. Tr.)
[43] Santi, T. I., pp. 285-286.
[44] Aichner, p. 371.
[45] Santi, Tom. I, p. 281.

Before long the number decreased notably, so that in 1277, Nicholas III was elected by the votes of four cardinal priests and three cardinal deacons,[46] and after him nearly a score of Popes were raised to the Chair of Peter by the suffrages of less than twenty cardinals.[47] At the conclaves held during the Avignon period (1305-1376) there were present from eighteen to twenty-five cardinals. In 1410, during the pontificate of John XXII there were thirty-one members of the Sacred College.[48] At the Council of Constance (1414-1418), and again at Basle (1431-1443), the attending prelates formulated a petition that the number of cardinals should be restricted to twenty-four. In the following century Leo X created thirty-one cardinals in a single consistory. Paul IV (1555) fixed the maximum number at forty, but under his successors Pius IV (1559) and Gregory XIII (1572) there were as many as seventy-six cardinals in the Sacred College at one time. This number has never been surpassed under any succeeding Pope.

The present legislation, which was promulgated by Sixtus V (*Postquam Verus Ille*, 1586, and *Religiosa Sanctorum*, 1587), provides that the number of cardinals shall at no time exceed seventy,—namely, six bishops, fifty priests and fourteen deacons. For more than three centuries this number has never been reached at any one time. Before the last consistory there were but forty-six cardinals, five of whom are bishops, thirty-seven priests and four deacons. The eighteen cardinals recently created brings the total to sixty-four. At the election of the reigning Pontiff the Sacred College counted sixty-four members, six bishops, fifty priests, and eight deacons.

The following tables,[49] which show the attendance at the conclaves held from 1276 to 1903, will give an approximate idea of the membership of the Sacred College during the past

[46] Lector, p. 78.

[47] Piacenza, *La Vacanza della S. Sede*, p. 45.

[48] Sebastianelli, p. 72, note 2.

[49] These tables were compiled from data given by Piacenza, pp. 45-49. The list begins in 1276, the date of the first papal election by the cardinals assembled in a conclave properly so called.

six hundred years. It is not of course exact, as allowance must be made for those cardinals who were unable to attend.

TABLE I.

At 2	conclaves	there	were	present	8	cardinals.		
18	"	"	"	"	from	10	to 20	cardinals.
12	"	"	"	"	"	20	" 30	"
8	"	"	"	"	"	30	" 40	"
8	"	"	"	"	"	40	" 50	"
15	"	"	"	"	"	50	" 60	"
9	"	"	"	"	"	60	" 65	"

TABLE II.

Century.	*No. of Conclaves.*	*Cardinals Present.*
1276-1300	9	from 8 to 22;
1300-1400	10	14 to 25;
1400-1500	11	8 to 25;
1500-1600	17	20 to 65;
1600-1700	11	52 to 65;
1700-1800	8	35 to 63;
1800-1903	7	31 to 62.[50]

AGE.

Previous to the Councils of Basle and Trent there does not seem to have been any specified age which a cleric should have attained before being honored with the Roman purple. At one extreme we have the venerable Ponzetti (1517) entering the College at the advanced age of four score, and, at the other, Giovanni De Medici, the future Leo X, elevated to the same dignity at the precocious age of thirteen. In fact a custom had grown up during the fifteenth and sixteenth centuries of creating what were popularly known as "Boy" cardinals. They were usually nephews of the reigning Pontiffs or scions of princely families. In the sixteenth century alone there were some twenty of these juvenile papal counsellors. St. Charles Borromeo was scarcely twenty-two at his

[50] It has been computed that 2586 cardinals have been created since the year 1099. This would give an average of about twenty-six for each pontificate, or a fraction over three each year. Eight Popes did not create a single cardinal. Leo XIII raised 147 to the purple, the record number for a single pontificate. The present Pope has created so far 35 cardinals. See "Notes on Cardinals and their Insignia" reprinted in *Catholic Mind*, 8 June, 1906.

elevation; Raphael Riario, nephew of Sixtus IV, was but seventeen (1477); Ippolito d'Este was only fifteen (1493). In 1735 Clement XII announced the elevation of the Infant of Spain, Luiz Antonio, who had attained the mature age of seven years.

It could scarcely be expected that such youthful cardinals would be of much assistance to the Pope in ruling the universal Church. In fact, such creations tended to diminish the prestige and reputation of the Sacred College. It was probably with this in view that the Fathers of the Tridentine Council decreed that henceforth a cardinal should have the same qualifications that are exacted of a candidate for the episcopacy. Hence a cardinal should have completed his thirtieth year before being admitted to the College. Sixtus V modified this decree so that a cleric may be made a cardinal deacon at the age of twenty-two.

In recent years the honor has been reserved for more mature shoulders. Three cardinals in the college prior to 27 Nov., 1911, had passed the Scriptural age of three score years and ten before their elevation. Fourteen were sexagenarians; twenty-one were over fifty years of age, six were in their forties, and two were thirty-eight when they received the red hat. Of the seventeen cardinals created by Pius X in the first eight years of his pontificate, fourteen had passed the age of fifty-four, two were in their forty-ninth year, and one, Merry Del Val, was thirty-eight. The oldest of the seventeen was Cardinal Samassa, who was seventy-eight years of age when he was admitted to the College. The youngest among the new Cardinals is Cardinal Bourne, aged 50; the oldest, Cardinal De Cabrières, aged 81.

In this connexion it may be interesting to add a few notes in reference to the number of years that cardinals have borne their honors. The Cardinal Duke of York wore the purple from 1747 till 1807. Benedict XIII entered the college fifty-two years before he became Pope. Pope Celestine III had been a cardinal for forty-seven years before his elevation to the papal throne in 1191. These of course are exceptional cases, as the average term of service is much smaller. Of the thirty-four cardinals who have died in the present pontificate only one had celebrated the silver jubilee of his

entrance into the college. Thirteen had been cardinals from fifteen to twenty years, and fifteen had seen service from five to fifteen years. One survived his promotion by five weeks another for only a few months.

One of the sixty-four living cardinals has been in the College thirty-eight years. Six have worn the purple from twenty-three to twenty-seven years, and twenty-three others for various periods from ten to eighteen years. Eleven have been cardinals for only four years, and eighteen have just been created.

NATIONALITY.

For several centuries the *cardinati,* priests and deacons, who formed the papal presbytery, were selected exclusively from the native-born or adopted clerics of the Diocese of Rome. This was only natural, for a native clergy is best adapted to provide for the spiritual and temporal wants of the people to whom they minister.

With the diffusion of Christianity throughout Europe the labors of the Roman Pontiff were multiplied to such an extent that, before the close of the ninth century, it became necessary to have frequent recourse to many of the Italian Bishops to aid and counsel the Pope in the government of the universal church. Shortly after the dawn of the following century the custom was introduced of raising to the cardinalate clerics from various Catholic nations.[51] These cardinals of foreign birth were obliged to reside in the Roman Court in order that the Pontiff might have immediate recourse to their experience and knowledge of their respective countries. It was not till the twelfth century that bishops were permitted to reside in their sees after they had been created cardinals.[52]

By the middle of the twelfth century the practice of admitting foreigners to the Sacred College seems to have been fairly well established. This may be inferred from the words of St. Bernard [53] to his former disciple, Eugene III, on the latter's elevation to the Chair of Peter: "An non eligendi (car-

[51] Sebastianelli, p. 71.
[52] Lombardi, vol. 1, p. 246.
[53] De Consideratione, l, 4, c. 4.

dinales) de toto orbe orbem judicaturi?" During this century six Englishmen were invested with the Roman purple, among them Nicholas Brakespeare, the future Adrian IV.

The prelates assembled in the Councils of Constance and Basle, and later at Trent,[54] petitioned the Holy See to give the Sacred College a more international character by the admission of representative clerics from every Catholic nation. They felt that the special necessities of foreign countries could be better provided for if each nation had a spokesman and protector in the papal senate. In this way, also, the Pontiff could have ready recourse to a trusty counsellor who was familiar with the sentiments and conditions of his native land. Lastly, each nation would then have a voice in the selection of the Pope, an affair which deeply concerns every Catholic country.

The actions of the Popes in recruiting the membership of the Sacred College show that they recognized the wisdom of these suggestions. Thus, for example, at the elevation of Nicholas V (1447) nine nations were represented in the conclave, namely, Italy, France, Spain, Greece, England, Germany, Poland, Hungary, and Portugal.[55] Only eleven of the entire number of twenty-four were of Italian birth. Likewise there were cardinals of six countries present at the election of Calixtus III (1455) and Leo X[56] (1513). In a consistory held 20 September, 1493, Alexander VI elevated to the purple clerics from five nations and four independent provinces of Italy.[57]

Nor has this policy lapsed into desuetude in more recent times. At the deaths of both Pius IX and Leo XIII the College of Cardinals counted sixty-five members, and of this number twenty-five were of foreign birth. At the present time thirteen countries are represented in the papal senate: Italy, Germany, Austria, Hungary, Spain, France, United States, Belgium, Holland, Brazil, Portugal, England, and

[54] "Quos Sanctissimus Romanus Pontifex ex omnibus Christianitatis nationibus, quantum commode fieri poterit, prout idoneos repererit, assumet". Sess. 24, de reformat., c. 1.

[55] Pastor, *History of the Pope* (Eng. tr.), vol. 2, p. 11.

[56] Idem, vol. 2, p. 319, and vol. 7, p. 28.

[57] Idem, vol. 5, p. 416.

Ireland. The comparatively recent deaths of Cardinals Taschereau and Moran temporarily removed Canada and Australia from the roster of cardinalitial nations. At present there are sixty-four cardinals, thirty of whom are of foreign birth, and thirty-four Italians. Of the latter, eleven rule important dioceses in Italy and twenty-three reside in Rome. Four cardinals, who are not Italians by birth, also reside permanently in the Eternal City, Merry Del Val, Vives y Tuto, Billot, and Van Rossum.

Jus Optandi.

A cardinal is not obliged to retain permanently the deaconry or title which was assigned to him at his creation. Neither is he bound to remain until death in the first suburban see to which he may be promoted. On the contrary he is free, within certain limitations, to make application for other vacant deaconries, titles, or dioceses. This privilege is technically known as the right of option (*jus optionis*). It may be exercised in a twofold manner: first, the cardinal, while remaining in the same order, may ask to be transferred to another church; secondly, he may apply for promotion to a higher grade in the Sacred College. The first choice lies with the senior cardinal resident in the papal court at the time the vacancy occurs. The option must be made in the first consistory held after the place becomes vacant, and upon receiving the consent of the Pope to the desired change the cardinal resigns his first charge and takes possession of the other.

A glance at the *Gerarchia Cattolica* shows that this right has been exercised several times in recent years. Thus, the late Cardinal Macchi resigned the deaconry of S. Maria in Aquiro, which he had received at his elevation, 11 February, 1889, and chose that of S. Maria in Via Lata, 30 November, 1896. So too there are at present in the Sacred College two cardinal priests, Capecelatro and Di Pietro, who have exchanged their original titles for those they now hold. Likewise the senior cardinal bishop resident in Rome may ask to be transferred to another suburban see which may happen to fall vacant. He is allowed to make this change of diocese only once of his own volition.[58] Should he, however, become

[58] Clement XII, *Pastorale Officium*, 10 Jan., 1731.

senior, or second in seniority among the cardinal bishops, or in other words dean or sub-dean of the Sacred College, the law prescribes that he shall be transferred to the Sees of Ostia and Velletri or Porto and S. Rufina, which are reserved respectively for the dean and sub-dean. Cardinal Serafino Vannutelli was only ten days Bishop of Frascati when he became, by seniority, Sub-Dean and Bishop of Porto. It must be noted that seniority among the Cardinal Bishops is reckoned, not from the date of admission to the Sacred College, but from the day they began to rule one of the suburban Sees.[59]

In its stricter sense the term *jus optionis* is employed to designate the right or privilege of requesting advancement from a lower to a higher grade in the College of Cardinals, from the diaconate to the priesthood, or from the priesthood to the episcopate. Provision is also made to allow a deacon to pass directly into the rank of bishop without passing through the intermediate grade of priest.

A cardinal deacon, after passing ten years in that order, may make option for admission into the grade of priest. If his petition is granted he must receive priestly ordination if he has not already received it. Thus Cardinal Prisco was raised from the diaconate to the priesthood, 24 March, 1898, in the consistory when he was preconized Archbishop of Naples. In accordance with the established rule he then took precedence over all cardinal priests who had been created priests after his elevation to the diaconate.[60] The late Cardinal Mazzella passed through the three grades; he was created Cardinal Deacon in 1886, priest in 1896, and Bishop of Palestrina in 1897.

The senior cardinal priest present in Rome when a suburban see becomes vacant may request to be appointed to that see. The present Dean, Cardinal Oreglia, was created Cardinal Priest 22 December, 1873. He made option for Palestrina 24 March, 1884. Subsequently, by virtue of seniority, he became Sub-Dean and Bishop of Porto and S. Rufina, 24 May, 1889, and finally, 30 November, 1896 Dean and Bishop of Ostia and Velletria.

[59] Clement XII, ib.

[60] Clement VIII, 18 Aug., 1587.

The right of option for a suburban see cannot be exercised by any Cardinal priest who is not in residence in the Roman court at the time the vacancy occurs.[61] Exception is made for a cardinal who is absent at the time on public business of the Church at the designation of the Pope. Such a cardinal is assumed to be present constructively and may make application on his return to Rome. The option must be made in the first consistory held after the vacancy. The senior cardinal priest has the first right to make this application, with the exception that every fourth vacancy in the episcopate is reserved to the senior cardinal deacon, provided he has passed ten years on that grade.[62]

Three cardinals, in addition to their titular church or diocese, are invested with the dignity of archpriest of one of the three great Roman basilicas, of St. Peter, the Lateran, St. Mary Major. In these basilicas the archpriests have the same jurisdiction as in their titular churches in regard to the service of the church. The Archpriest of the Vatican can grant dimissorial letters to his subjects for the reception of Sacred Orders, and can administer Confirmation to them at any time. In the other basilicas the Archpriests can confirm those who present themselves during the octave of the feast of SS. Peter and Paul.[63]

Cardinals in their Titular Churches.

I. Cardinal Bishops.

The cardinal bishops, as we have already noted, are entrusted with the government of the six suburban dioceses of the city of Rome. On account of their important duties in the various Roman Congregations these cardinals are dispensed from the obligation which binds every bishop to reside permanently within the confines of his diocese. The comparative nearness of these suburban sees made it easy for the cardinal bishop to rule them from his Roman residence, or to resort thither when any special occasion required his presence. With this exception the cardinal bishop had the same

[61] Clement XII, ib.
[62] Sixtus V, *Postquam verus ille*, 25 Nov., 1586.
[63] Russo, *La Curia Romana*, pp. 36-37.

rights over his diocese, and was bound by the same obligations toward his flock as other residential bishops.

In recent years, however, the multiplied duties of the cardinals in Rome, the changed conditions in these suburban towns, together with the advanced age of the cardinals, combined to make the administration of these dioceses at once highly laborious and unsatisfactory. To remedy this state of affairs the present Pope, Pius X, issued a Constitution, *Apostolicae Romanorum Pontificum*, 15 April, 1910, which provided that the active administration of these Sees should be turned over to a suffragan or auxiliary bishop.[64] The cardinal remains the real and true bishop of the diocese, and like all residential bishops is bound to offer Mass for his flock on Sundays and holidays of obligation. His name is mentioned in the Canon of the Mass as the ordinary; he has the exclusive right to the episcopal throne in the cathedral; to him alone belongs the Blessing of the Holy Oils and the use of the pontifical vestments and insignia on the greater feasts; his coat of arms surmounts the episcopal residence and official documents of the diocese. He may still grant a partial indulgence of two hundred days to his subjects, and administer to them all the sacraments, including marriage. He retains the right of watching over his flock, and of making an official visitation of the diocese to prevent any injury to faith or ecclesiastical discipline. His consent is required for the convocation of a synod and the bestowal of capitular and parochial benefices. He must be consulted in the appointment of the rector and faculty of the seminary and when a change is contemplated in the state of any benefice. The decrees of the synod must be made known to him before publication, and are to be promulgated in his name.

With these restrictions the suffragan bishop rules the diocese in the name and in the place of the cardinal. The suffragan, who is appointed directly by the Holy See, retains his authority after the death or transfer of the cardinal. After presenting his letters of appointment he receives from his superior all the powers necessary for the management of the diocese, so that, after taking possession, he has, to the ex-

[64] *Acta Apostolicae Sedis*, Vol. 2, pp. 277-281.

clusion of all others, the same rights and duties in ruling the see as other residential bishops in their respective dioceses. He resides in the episcopal palace and every year he is obliged to make a report of the state of the diocese to his chief. He cannot confer Sacred Orders without permission of the cardinal, and on the other hand the cardinal cannot ordain any one who has not been examined and approved by the suffragan. After consultation with the cardinal he may unite or dismember any benefice in the diocese, but to appoint any one to a parish or canonry he must have the consent of his superior.

In a word the new legislation safeguards the position and privileges of the cardinal bishop, and at the same time transfers to the suffragan the "daily solicitude" of the diocese. These changes are not to be introduced during the tenure of office of the present cardinal bishops unless they wish and ask to conform to the provisions of the Constitution.

2. CARDINAL PRIESTS AND DEACONS.

For many centuries the titular churches and deaconries of the cardinal priests and deacons were the administrative centres of practically independent dioceses. The Diocese of Rome was divided into as many smaller bishoprics as there were cardinalitial titles and deaconries.[65] Each cardinal had a separate section of the city confided to his care, and within his district exercised a quasi-episcopal jurisdiction over his clergy and people. In fact, the old documents call these districts "parish-dioceses" or "quasi-dioceses".

Even as late as 13 April, 1589, Sixtus V (Const. *Religiosa*) approved this condition of affairs, saying: "To the cardinal priests and deacons particular churches (titles, and deaconries) are entrusted, together with their clergy and people, to be ruled and administered with quasi-episcopal jurisdiction in spirituals and temporals." Like bishops they were bound to reside in their titles, and within their districts could inflict censures on refractory subjects, confer the benefices belonging to their church, and assist at the marriages of their people. As they wielded the jurisdiction of a bishop they

[65] Sebastianelli, pp. 102-103.

were naturally accorded the honors due the episcopal dignity.[66] Hence even when they were not bishops they were allowed to wear the episcopal insignia and vestments (*pontificalia*) and solemnly bless their people with the triple sign of the cross after the manner of a bishop. So firmly established was their position that without their permission no one was allowed to perform any episcopal function in their district.

Frequent conflicts of jurisdiction between the titular cardinals and the Cardinal Vicar of Rome led to the promulgation of the constitution *Romanus Pontifex*, 17 September, 1692. In this document Innocent XII decreed that the quasi-episcopal jurisdiction of the cardinal priests and deacons should henceforth be exercised by the Cardinal Vicar alone. The only vestige of their ancient extensive power is that they are still authorized to make the needful regulations for the proper discipline and correction of those connected with the service of their church.

Although shorn of their powers of jurisdiction the cardinal priests and deacons are still accorded in their titles the honorary rights of a bishop in his see. Thus in their churches they wear the rochet covered only with the mozzetta, bless the people like a bishop, and can impart to them a partial indulgence of two hundred days. Even when they are only priests by ordination they are authorized to confer Tonsure and Minor Orders on those who serve in their church. Likewise they have the right of appointment to the benefices established in their titles. The exclusive right of a cardinal to perform such episcopal functions as the consecration of the church or altar in his titular church or deaconry was reaffirmed by a decision of 30 January, 1879.[67]

[CONCLUDED IN NEXT NUMBER.]

JOSEPH J. MURPHY, J.C.D.

Philadelphia.

[66] Santi, T. I, p. 290.
[67] Santi, ibid., p. 291.

THE CHANCEL AND ITS FITTINGS.

IN the architectural design of a Catholic Church, the chancel, whether intended to include the choir—that is "those places where they sing" together with the portion reserved for the officiating clergy (the ideal for all town as well as the larger country churches)—or the sanctuary merely, deserves the minutest attention. And very properly so, as this, the "Holy of Holies", is the place where the "clean oblation", the great Eucharistic Sacrifice, the one great central act of worship of the Catholic Church, is daily offered. Hence the builders of churches in all ages and in every nation bestowed upon this portion of the edifice the greatest consideration; apart from its perfect liturgical arrangement and appointments all the elaboration and adornment that taste and love of beauty suggested was lavished upon it.

The term "chancel" is as a rule used in connexion with parish churches, whereas in cathedral or monastic or any of the greater churches the term "choir" (quire) is applied to the part of the church containing the altar and, "as in times past" that portion reserved for the clergy and choristers, who chant the choir offices. In the United States we have but few such choirs, and these for the most part are in private religious establishments. St. Patrick's Cathedral, New York, and the new Cathedral at Richmond, Va., are designed to provide for liturgical choirs, though they have not, thus far, been installed. The design of the cathedral at Los Angeles, Cal., also provides for a proper liturgical choir, and lovers of the old Catholic ritual must experience a certain satisfaction in these evidences of a desire to return to the ancient practice which has done so much to enhance the spacious and perfectly appointed choir. The Cathedral of Westminster, with its Catholic worship, is an inspiring sight, and we trust that the example of England's first great step to restore the ancient service will be followed in our American Cathedral churches. This would mean giving ample room and proper appointment to the sanctuary, which at present is in many places little more than a niche or "hole in the wall" suggestive of an alcove rather than of the grand central eucharistic cenacle which it is designed to be.

In pioneer days there were doubtless many good and sufficient reasons for various liturgical non-observances, which can no longer be regarded in any other light than that of retrograde departures from the norm of Catholic liturgical requirements. There is no excuse to-day, at any rate in the larger towns, for the lack of a properly arranged and appointed "sanctuary" of dignified proportions, even though it be without a choir in the liturgical sense. England and Ireland are far in advance of us in matters of this kind, for the reason, no doubt, that in these countries the medieval traditions have never wholly died out. They might furnish us with matter for imitation in those marvelous and enduring examples preserved in the great and small ecclesiastical edifices which to this day remain the admiration and despair of the modern church-builder.

The size and general proportion of the chancel is largely governed by the size of the church. However, it should never take the form of a mere appendage, for, as has been said, this, the place destined to enshrine the altar, should of all others be given a prominence beyond the scant minimum of practical requirement. Especially is this true of churches designed in the Gothic style. Even in the smaller country churches which have no sanctuary choir, the depth of the chancel should be at least eighteen feet in the clear; and this not only for architectural but likewise for liturgical reasons since it would otherwise be impossible to perform with requisite decorum the most simple functions of the Catholic ritual. Relatively speaking, the chancel, exclusive of a choir, should be not less than two bays in depth, though the bays may be shallower than those of the nave. This will ensure good proportions, besides giving requisite dignity to the altar with its appendages, occupying a large part of the easternmost bay, or architectural spaces spanned by the arches or between the pillars marking the vaultings of the interior. [Throughout this article the terms east, west, north, and south, are to be understood in their liturgical application.] The remaining space is given over to the officiating ministers and their assistants.

There are many beautiful, ancient, and symbolical appurtenances which have been revived in modern English Catholic

chancels and which are all but unknown to us in this country. With us the chancel has come to be merely the space for the altar, which latter, in its popular type, has been described with more truth than reverence as resembling a "glorified soda-fountain". Indeed the customary mountainous tabernacle, its numerous gradines and almost invariably its white marble, polished to the enth degree, "*pure* Gothic" and made in *Italy*, present often a mere travesty of what the sacramental altar should be. Moreover these modern creations do not admit of properly carrying out the ritual details directed or implied by the rubrics. The type of the simple Catholic altar is best represented by the principal altars in the Roman basilicas, notably that in St. Peter's, as also by the new and correctly appointed Cathedral at Westminster. The high altars in these churches seem to be without gradines. We seem to have overlooked the fact that the rubrics do not even consider gradines. Indeed they are of comparatively late introduction, and the requisite ornaments are intended to stand directly on the altar. The same arrangement may be seen in any medieval representation of the altar and its furnishings. I do not mean that there is no legitimate use for gradines in connexion with the altar. For convenience one step or gradine, especially if there be a number of altars in a church, should however suffice for the placing of ornaments or the setting of the tabernacle. But banks of steps, three, five, or even seven in number, are entirely uncalled for either from the point of view of rubrical requirement or of architectural design. As they are commonly seen, our altars remind one of some elaborately "decorated" show-window in a florist shop, quite out of keeping with the notion of a sacrificial *mensa*, and calculated to obscure the actual purpose of the altar in the Catholic Church. Ignorance and bad traditions are largely responsible for these modern abortions. We should not be tempted to use such appendages if we realized that nothing could be more dignified than a solid and severely plain stone altar, properly vested with antipendium, and adorned with the prescribed ornaments, namely the cross and six candlesticks, all correctly arranged. It is likewise desirable from the esthetic point of view that the ornaments be of corresponding design. Hence the cups of the candlesticks

and the knop of the cross are so placed that they are on a line, thus elevating the feet of the corpus of the cross above the top of the candlesticks—a correct feature. To be sure, in a parish church where the Blessed Sacrament is usually reserved at the high altar, there is reason for having one gradine of sufficient height to admit the tabernacle being placed in the centre of it. In this case the top of the tabernacle is continuous and on the same level with the gradine, thus permitting the proper arrangement of ornaments as before mentioned, a thing which is impossible in the present construction of most of our altars.

The gradine is to be of sufficient width to admit of moving the cross forward and inserting in its place the seventh candlestick, *precisely like the other six*, required when the Ordinary pontificates within his own jurisdiction.

Since the top of the tabernacle proper may not be used as a throne, either for the cross or the ostensorium, it should be located forward of the cross. The throne itself on which the ostensorium is placed should not be of such height as to require the employment of a stool or miniature flight of steps in order that it may be reached by the celebrant or assisting ministers for the purpose of exposition. This process of placing the Blessed Sacrament by means of a stepladder is wholly undignified.

In some churches, as for example in the new St. Peter's Church, Edinburgh, the tabernacle is a thing wholly apart and veiled in the form of a tent, as implied by the rubric. It is placed in the middle of the altar in front of the single high gradine, the gradine taking the form of the medieval *halpas* upon which stand the altar ornaments correctly placed.

Whilst on the subject of altars it may not be out of place to state that it is not at all necessary for more than one side-altar to possess a tabernacle, and even that is not an actual necessity if the Blessed Sacrament is reserved at the high-altar. Hence no gradines whatever are required for the side-altars. There is a beautiful example of a correct altar in the Lady Chapel of the Abbey Church of St. Gregory the Great, at Downside, the English Catholic Benedictine establishment near Bath. This altar is appointed according to the canons and has neither gradines nor tabernacle, the cross and *two* candlesticks only standing directly upon the altar-linen.

It is not at all necessary that the side-altars be adorned with six candlesticks. In truth the present arrangement which requires the six lights for the high altar with which we are so familiar, did not come into general use until the sixteenth century. Before that time two altar lights as such were all that were generally used.

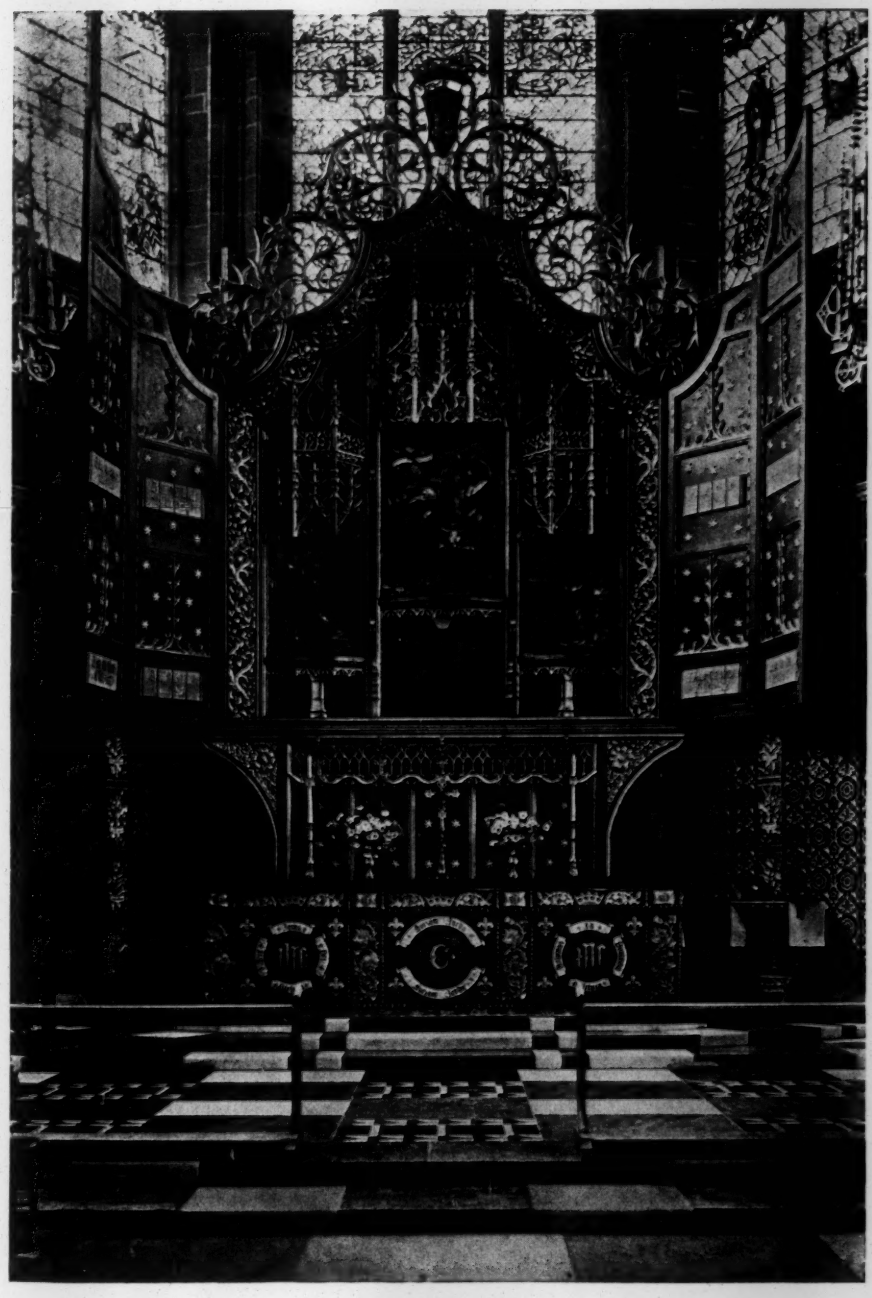
The high altar is always properly vested with the antipendium of the liturgical color. It is also enshrined within curtains or hangings at each side, technically known as *riddels*. These project at right angles from the low reredos to the riddel posts which stand just beyond the face of the altar, the whole being covered by a suspended baldachino of elaborately carved and gilded wood. This form of altar and appointments is most dignified and effective, besides fulfilling in a proper manner all requirements. There is no reason why our side-altars should not in many cases be treated accordingly.

It may readily be conceived that this type of altar presents a vastly different appearance from the fussy, restless, and unintelligently designed variety with which we are all too well acquainted. In some cases, the craze for tabernacles has gone to the extreme length of inserting one in the pedestal of a statue intended only for a shrine, and which could under no conceivable circumstances be called into requisition.

During the Middle Ages, and even for sometime thereafter, a pyx suspended above the altar and covered with a rich veil, or the "Sacrament House" let into the north wall of the sanctuary, or detached as may be seen by the notable example still preserved in the Lorenz-kirche at Nüremberg, was used in place of the more modern tabernacle for the reservation of the Blessed Sacrament.

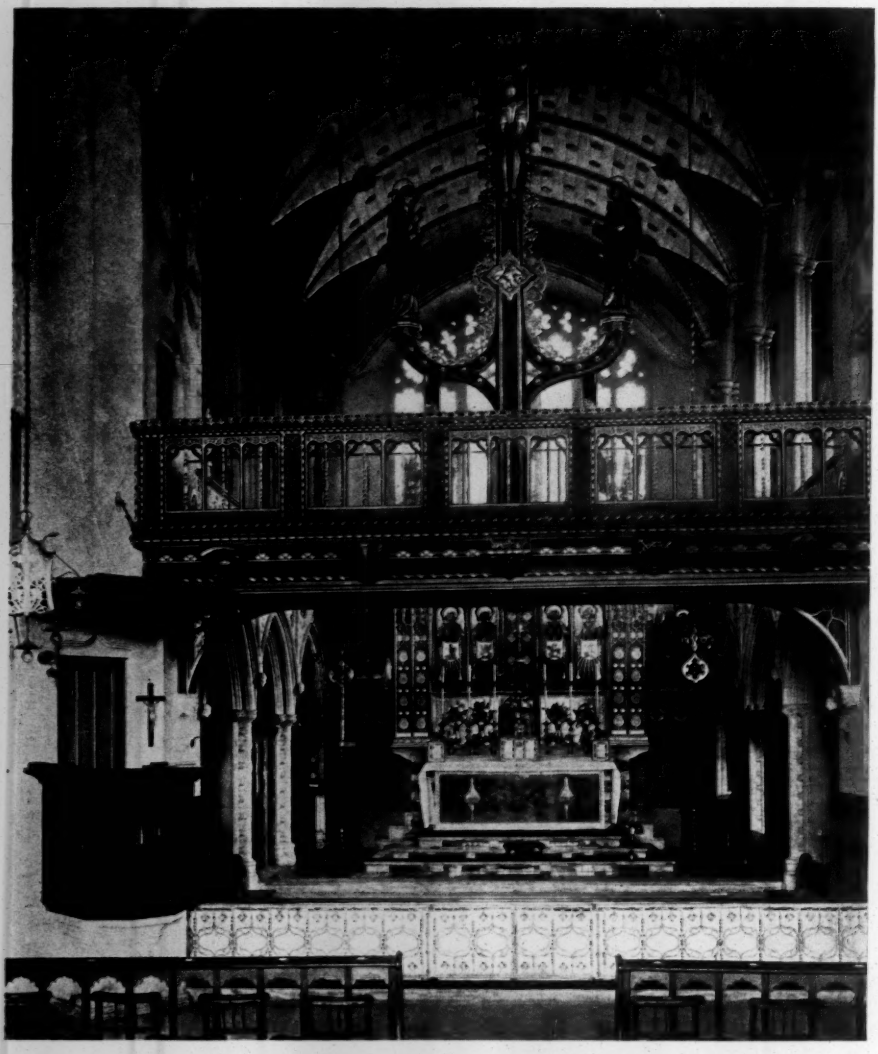
Downside, besides its beautiful Lady altar, has an exquisite side-altar in the Chapel of St. Benedict. The subject for the altar-piece is treated in the form of a triptych consisting of painted panels with folding doors which serve as a covering for the pictures during Passiontide.

Another reprehensible and lawless custom occasionally observed is the use of electric candles—a form of up-to-date-ness not to be tolerated. Portable electric lights about the altar for practical purposes are bad enough, besides being quite unnecessary. An extra candle will answer every need.



A BEAUTIFUL TRIPTYCH ALTAR

SHOWING ALTAR FRONTAL AND WALL HANGINGS IN HEAVY EMBROIDERY.



CHURCH OF THE HOLY ROOD WATFORD, ENGLAND.

PERHAPS THE BEST CATHOLIC PARISH CHURCH ERECTED IN ENGLAND SINCE THE REFORMATION. THE CHANCEL APPOINTMENTS ARE COMPLETE IN EVERY DETAIL. THE ARCHITECT WAS THE LATE JOHN FRANCIS BENTLEY.

For the customary High Mass and Vespers it is not necessary to use more than the six canonical lights. Simplicity (which is anything but easy of attainment), dignity and reverence should be the principal notes of all well ordered liturgical functions.

The rare practice in this country of using two large standard lights resting on the floor of the sanctuary before the altar might with profit be more generally introduced, as these standards likewise give an air of dignity to the chancel.

Greater care should be exercised in the correct form for lighting and extinguishing the altar lights, lighting the candles from the cross outward and extinguishing them from the opposite direction. The use of patent extinguishers cannot be too strongly condemned. During Paschal season there is a telling and beautiful symbolism in lighting the Paschal candle before the arrival of the congregation and, when the time for lighting the altar candles approaches, taking the light for these from the Paschal candle.

Another detail in the matter of lights is the common but unintelligent custom of heading every procession with two acolytes carrying processional candlesticks regardless of the function about to take place. When the office of Benediction of the most Blessed Sacrament occurs by itself, it is a mistake to have acolytes leading the clergy instead of having them enter with torches at the appointed time. Acolytes' candlesticks should be of substantial size to hold a thick candle.

It may be as well to extend the subject of lights to include the lighting of the chancel from the practical side. For Gothic chancels, as well as the rest of the church for that matter, the lighting is much more effective when kept comparatively low, leaving the roof or vault in deep shadow. The practice of flooding a Gothic interior with a blaze of light as if it were a music hall is destructive of all that mystery of light and shade which is one of its chief charms. One of the most unpardonable theatricalisms is the illumination of the sanctuary at the Consecration or Benediction by means of reflected lights thrown upon the altar at these or any other times, much as is done on the stage. Even the very altar itself is frequently outlined with myriads of tiny electric bulbs. It cannot be too strongly insisted upon that the church is *not* a

theatre, though there seems to be a tendency to pervert it into an approximation thereof.

Flowers for the decoration of the altar proper should be used with discretion, if at all, except on great feasts. Red and white flowers are the most decorative, if chosen with care and well massed. A properly designed chancel does not need elaborate dressing. It should be hardly necessary to say that paper flowers, tinsel, and gold lace, are among the vulgarisms not to be tolerated. Abortions of this kind can be classed only with chime tubes and other obnoxious novelties.

The proper sacring-bell is a little hand bell or cluster of small bells and not "three decker" gongs and other innovations obtruded by ignorant church furnishers who deal in "ecclesiastical fashions".

The high altar requires at least three steps. However beyond three the number depends upon the size and somewhat upon the type of the chancel, an odd number being usually employed. In Gothic chancels the altar was kept comparatively low. Sometimes the chancel floor was continued on the same level as the nave. It was seldom elevated beyond one step in parish churches, with a second step to mark the division of the sanctuary from the choir, thus together with the three altar steps giving but five steps in all. Wherever steps are employed, their dimensions should be generous as to width of tread, say from 15 to 18 inches, and not over five inches in height. This will insure a dignified approach to the altar. The predella or footpace must be wide enough to admit of the minster passing behind the celebrant when required, or at least three feet six inches in width. The predella should be carpeted, and although a mere rug may fulfill the requirements, it is much more elegant to cover all of the altar steps with a wide carpet or rug approximating that of the altar in width. No covering at all is preferable to the commonplace strip of ordinary stair carpet frequently observed.

Where there is no liturgical choir there should, even in small churches, be a minimum width of six feet between the lowest altar step and the communicants' rail. The communion-rail should never under any circumstances be raised more than *one* step above the floor, as nothing is more distressingly

awkward than to be obliged to balance oneself on the top of a flight of steps with the tips of ones toes in imminent danger of slipping off the step below. The communion rail itself, at least as a rule in Gothic churches, is better executed in wood, except where it takes the form of a parapet, when it may well be of stone, as in the new Church of St. John the Baptist at Norwich. It should never be of the vulgar onyx and brass variety partaking more of the nature of a bar fixture than a piece of ecclesiastical furniture. The ancient "housel-ing cloth" of white linen may be attached to the inner side of the rail.

One or at most two rows of stalls is amply sufficient for the accommodation of choristers in a church of moderate size. Nothing is worse than to see a chancel filled with range upon range of stalls leaving merely an "alley" in the centre. There should be a wide and dignified area between the two ranges of stalls. The last or topmost row in the Roman churches usually has individual stalls with hinged seats and "misereres" or "misericords" attached to the under side, according to ancient custom. The last row of stalls may be canopied. The other rows may take the form of benches or pews. The first row of stalls need not be elevated above the choir floor. It is very proper to have "returned stalls" at the west end of the choir; that is, instead of stopping them near the chancel step, continue them around to the distance of two or three stalls on each side facing the altar. In this case the backs of the stalls may form a part of the parapet wall or roodscreen at the entrance to the chancel. The order of precedence for choir services would then be as follows—the stall in the top row immediately to one's right on entering the choir is the *decani* or stall of highest rank—the opposite one to the left or the *cantoris* is the one next in the order of precedence. This order alternates all the way down to the end.

The sedilia or *scamnum*, as it is technically called, for the officiating clergy should be designed in one piece as a unit, and not composed of three separate benches or chairs. It should not be elevated above the floor of the sanctuary. The actual bench or seat should project some inches from the back to permit of the vestments falling behind. The continuous built-in sedilia of stone or wood is the ideal for Gothic chan-

cels, though it may take the form of a separate bench with a low back. The Catholic Church of the Holy Rood at Watford, just out of London, has a sedilia of wood attached to and forming part of the parclose screen separating the chancel from the ambulatory. St. Paul's Church in Brooklyn shows one of similar though varying treatment. Very frequently the credence and piscina are joined in an architectural composition with the sedilia. The position for the sedilia is on the Epistle side of the sanctuary, as is also that of the credence and piscina, though the two latter may be built into the east wall. No ornaments such as cross or candlesticks should adorn the credence. The only appurtenance left upon it out of liturgical or ceremonial functions is its proper linen cover.

Suitable benches or individual stools without backs should be included for the extra copemen at Vespers—two, four, or six, according to the rank of the feast for those churches where it is possible to maintain ceremonial functions in full. A lectern should also be provided for the choir. It is proper to assume that the liturgical functions in parish churches and the manner of conducting the ceremonial will to a greater or lesser degree, according to the size and equipment of the church, approximate the functions required for cathedral, monastic, or collegiate churches. In medieval times this was the custom. To this end every appurtenance should be carefully selected, and all the necessary furniture correctly placed, and without that overcrowding which makes so many of our "sanctuaries" take on the appearance of a rummage shop.

A prevailing idea which needs combating is the one that every church, no matter how small, must have at least three altars. This is a great mistake, in fact esthetically wrong when, as in numerous instances, all three altars are crowded into the sanctuary. In the smaller churches good pictures or suitable shrines of Our Lady and St. Joseph are quite sufficient.

The position of the pulpit, though not positively fixed, is governed by certain practical conditions. In churches of average size it may be located just outside the chancel on the Gospel side. In churches of considerable length it is well to locate it a short distance down the nave. In cathedral churches the pulpit is usually placed on the Epistle side, as the Bishop

whose throne is on the Gospel side may then attend the sermon without inconvenience.

In a liturgically appointed church the natural location for the organ would be in the chancel or transepts, or as in many cases above the rood screen or loft. In the larger churches an antiphonal organ at the west end of the nave would be a valuable addition. However, it is a great mistake to imagine that a huge three or four manual organ with every conceivable variety of stop, and as in some cases including a chime attachment, is a necessity. Be it remembered that the church is not a concert hall and therefore is not in need of any instruments partaking of an operatic character. To be sure, we have not yet advanced very far in the field of Gregorian and other liturgical music; we have lost the ancient spirit, and the popular mind possesses a set of fallacious ideas regarding the Gregorian chant, analogous to the popular ideas about the Catholic Church entertained by our separated brethren. In both cases one could properly say that " only to know it would be to love it ".

At this point it is quite apropos to dwell for a space upon the subject of ceremonial. Ceremonial as a fine art is seldom thought of in these careless days, but ceremonial *is* a fine art, which, when properly and reverently interpreted, much more aptly and intelligently than anything else expresses the Church's teaching. Lax ceremonial is on a par with a poor picture or cheap theatrical production. The use of dalmatics for assisting ministers at Vespers, or a dozen acolytes at Benediction for the mere purpose of effect, or violet copes for Benediction in Lent (where at times this function may occur by itself), or, what is worse, for the celebrant at Mass to divest himself at the altar and interrupt the sequence of the divine liturgy in order that he may take up the collection himself, these and similar malpractices do but disgust and offend the liturgically educated. One other very unimpressive custom in many places is the processional entrance of acolytes (choir, if there be any) and clergy directly from the sacristy to the sanctuary from behind or at one side of the high altar. Whereas such a practice may be allowable (from an esthetic point of view, of course) at Low Mass or minor functions, for High Mass and Vespers the procession should

always enter the nave and thence into the chancel through the rood screen or chancel gates, thus giving a dignified entrance. The recession should take place in reverse order.

The vesture of the clergy and other officials, hangings for the altar, etc., is still another department requiring detailed attention. We are many years behind our European brethren in the reform of these matters. In France and England one now seldom sees the acolytes garbed in barely waist-length cottas, fit more for a comedy theatre; the long, full and dignified surplice of *linen*, and without lace trimming, has been restored to general use for both clergy, choristers and acolytes. Very often the latter are vested in linen albs or sleeveless rochets. The albs of the officiating clergy are also of *linen*, without any lace whatsoever. Photographs showing the various great functions which have taken place at Westminster Cathedral from the period of the laying of the foundation stone sixteen years ago up to the consecration in June last, serve to illustrate the continuous advance attained in these matters. Whereas at the beginning the short lace surplice and lace alb prevailed, these have been superseded by the correct long linen surplice and linen alb. Lace as a substitute for the required altar frontals or antipendia of the color of the vestments partakes of the same femininity. Well-meaning ladies are frequently responsible for these unauthorized departures. The altar should invariably be vested with the antipendium according to the color of the day. The orphreys or apparels as well as the frontlet (the narrow band about 7½ inches in width extending across the top), may be of contrasting color. In no case should the frontlet be overlaid with a band of lace. Fringes should be applied to the fabric itself and not merely attached to the bottom. The topmost altar linen should be cut the width of the mensa, so as not to fall over the face of the altar. The cover for the missal stand (the stand should be of wood rather than brass)—or cushion should harmonize with that of the other vestments. The tabernacle should be designed to permit the proper veiling required by the rubrics. The sacred vestments of the celebrant and his assistants should be carefully designed and cut. Neither these nor the altar ornaments should ever be left to the discretion of the fads and whims of church furnishers

whose principal idea is commercial profit rather than an educated taste. It is unfortunate that the making of vestments should have so generally departed from the cloister and fallen into the hands of commercial establishments. However, even this department is being revived and there are to-day communities of nuns who do very excellent ecclesiastical embroidery and who can be depended upon to furnish ample and dignified vestments whether of Roman or Gothic form. The chasuble should be full and long and preferably of a figured material. The stole should show below the front of the chasuble. The dalmatic and tunicle should at least reach the knees in length and should have sleeves and not mere flaps. In all cases the orphreys should be in contrast with the body of the vestment and the linings may well be of any suitable and contrasting color. It is far better to obtain good decorative effects by way of contrasting materials than by cheap and poor machine-made embroidery. Vestments should never be lined with buckram or other stiff material, as these prevent the soft and flowing lines so essential to their beauty.

The separation of the chancel from the nave, even where there is no liturgical choir, may very properly be emphasized by means of the restoration of the roodscreen to our churches. This by no means intends the solid screens enclosing monastic choirs, nor the iconostasis of the Greeks, but merely an open screen, preferably of wood, which in no wise obstructs the view of the congregation, but is of wonderful assistance in conveying that sense of reserve and dignity to the chancel which is rightly deserves.

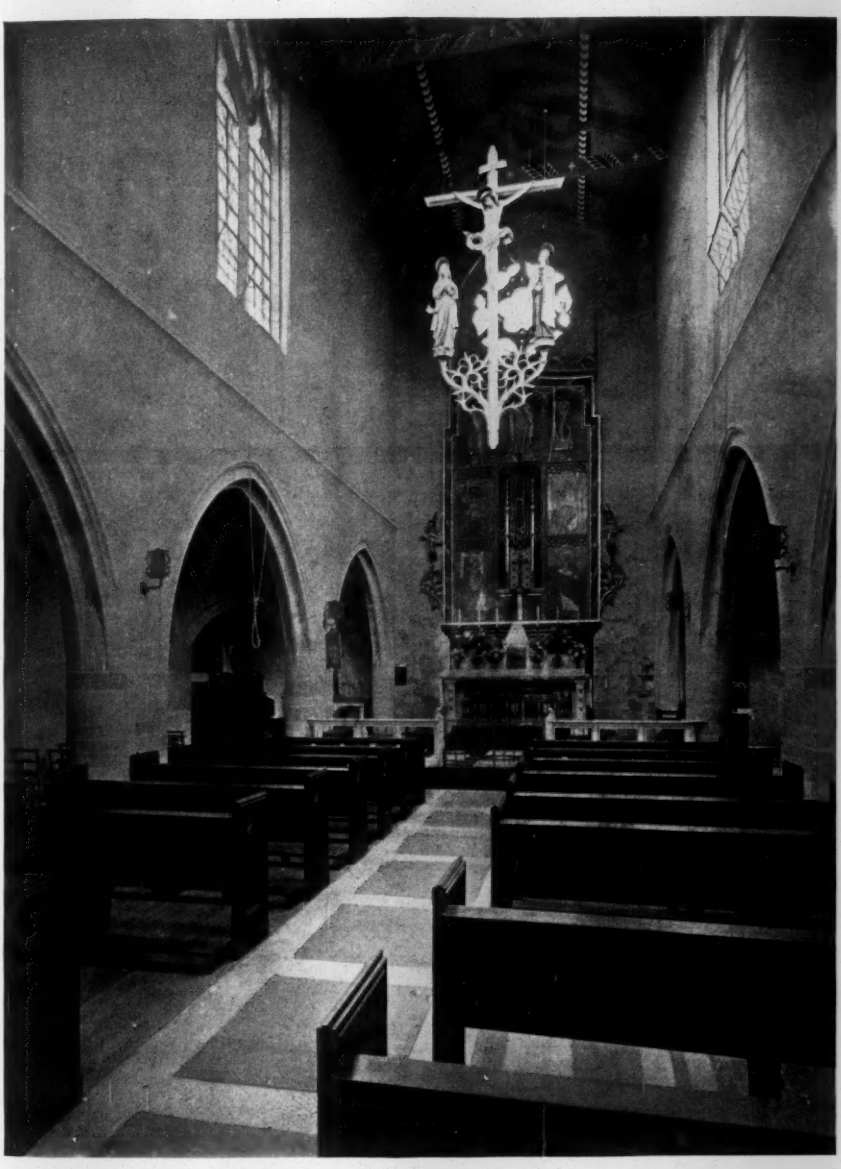
Concerning the roodscreen it may be well to quote some modern authorities such as Dom Bede Camm, the celebrated Benedictine, who together with Mr. F. Bligh Bond published their valuable work *Roodscreens & Roodlofts*, and also Mr. Francis Bond who in a smaller work *Screens and Galleries* covers much of the same subject. The former trace the origin of screens to the parallels which existed in pre-Christian times, notable in the Jewish Tabernacles or synagogue, wherein the Holy of Holies was screened off by means of curtains or hangings. Mr. Francis Bond informs us that "from the earliest times as soon as a Christian Church was built, the apse or sacrarium in which, in primitive days, was the only

altar which the church possessed, was protected by some kind of fence". He goes on to say that at Old St. Peter's, Rome, "immediately in front of the altar was an open colonade of slender marble columns carrying an entablature". Furthermore Old St. Peter's possessed a silver rood-beam presented by Pope Leo III. (795-816). Santa Maria in Cosmedin, Rome, and Torcello Cathedral both still retain the early examples of chancel screens.

There is a beautiful symbolism attached to the roodscreen as dividing the nave from the chancel or sanctuary. The former represents Earth and the latter Heaven. The Church Militant can become the Church Triumphant only through Christ Crucified.

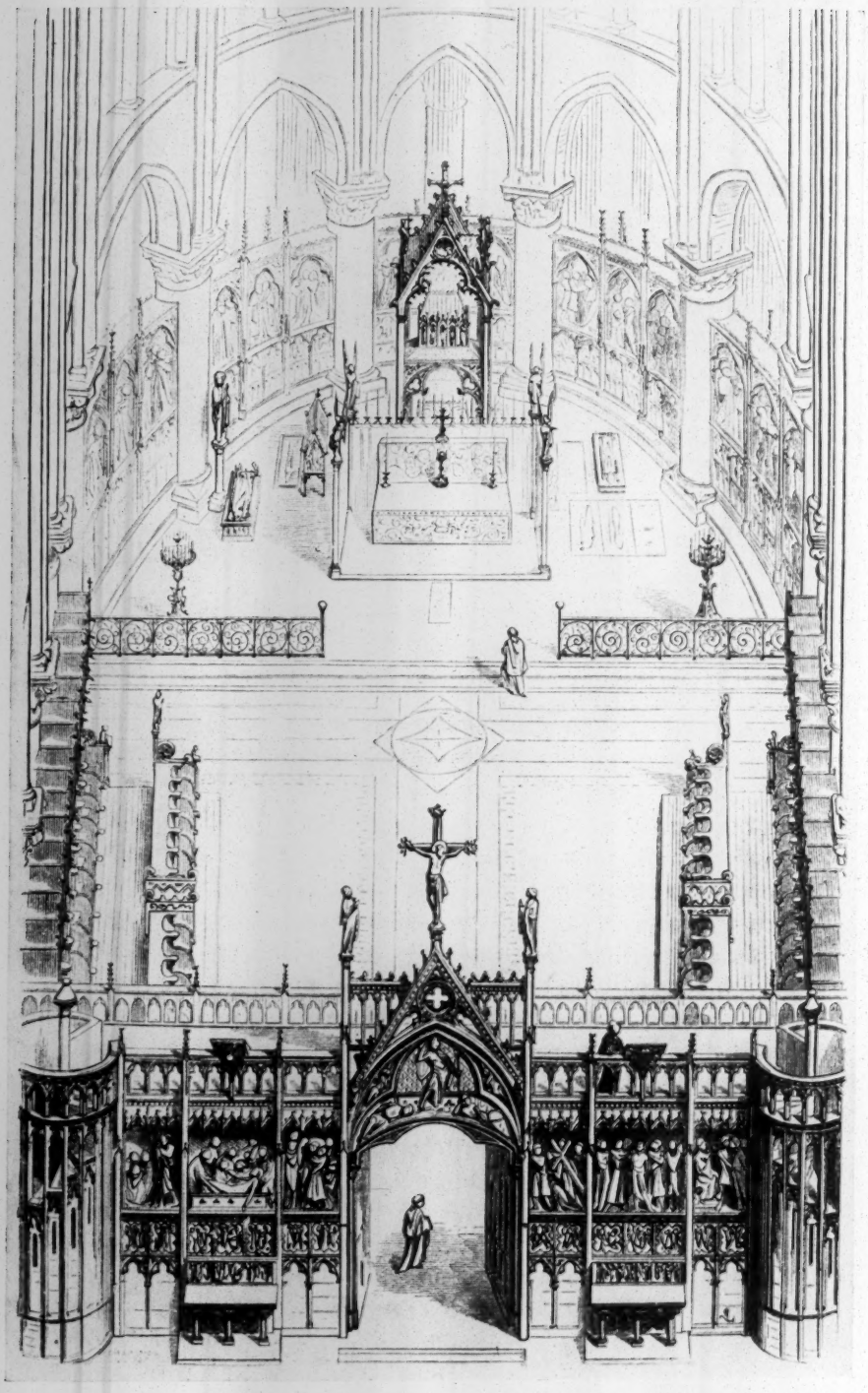
Where roodscreens or parapet walls mark the division between nave and chancel, it is customary with us to place either a portable or fixed communion-rail in the nave just beyond the screen or parapet. In France in such cases the communicants enter the chancel from the Gospel side and depart from the Epistle side, the rail being located between the sanctuary and choir.

As its name indicates, the roodscreen is surmounted by the Rood, usually of quite large proportions, together with the attendant figures of Our Lady and St. John the Evangelist. Sometimes other statues supplementing these are used as at St. Mark's, Venice. Again candles, two, four or six in number, are placed along the top of the screen. Or again the screen may support all three crosses as shown by the celebrated "Jube" in the Capelle St. Fiacre at Le Faquet, one of the few remaining medieval roodscreens left in France. Very frequently there is a roodloft or gallery, with or without a screen, supporting the Holy Rood. Other ways of accentuating the division of nave and chancel are by the use of a rood-beam placed near the springing point of the chancel arch. The beam then supports the Holy Rood. Sometimes lamps are suspended from the beam. In some churches there is a complete equipment of chancel furnishings at this point including screen and loft with rood-beam above. In other churches the beam, screen, or loft is used separately or in varying combinations. Still another method of demarcation is obtained by the use of a large suspended Rood from the chancel arch



ST. JOSEPH'S CHURCH, SHERRINGHAM, NORFOLK, ENGLAND.

THE HOLY ROOD WAS CARVED AT OBER-AMMERGAU. NOTE THE ALTAR PAINTINGS IN REREDOS.



CHOIR AND SANCTUARY, NOTRE DAME, PARIS.

SHOWING COMPLETE MEDIEVAL APPOINTMENTS. ROOD-SCREEN LOFT AND HOLY ROOD IN FOREGROUND; CHOIR STALLS BACK OF THIS, THEN COMMUNION RAILING, SANCTUARY WITH CIBORIUM, ALTAR WITH RIDDLES.

FROM VIOLET LE DUC

or roof, as at the Cathedral at Westminster. All or any of these features are very beautiful and should by all means be more frequently revived in our American churches. They belong to us by right, but from our lack of appreciation and want of liturgial knowledge and esthetic sense we have allowed them to fall into disuse to such an appalling extent that they have become almost exclusively associated with our Anglican friends who have both the mind and ability to appreciate their value.

How deplorable that it is possible in all seriousness for an Anglican liturgiologist to couple us with Puritans in our common dislike of roodscreens! This sounds quite ludicrous, but it is nevertheless true. It is difficult to forgive those responsible for the removal of the roodscreen in St. George's Cathedral, Southwark, to a position at the west end of the nave to form a sort of narthex at the entrance to the church. Pugin, the celebrated architect of the Gothic revival, who designed this and so many others of our churches in England would have scorned and repudiated any such action as savoring of ignorant prejudice. Besides the roodscreen, and even when there is none, the open bays of the chancel should be provided with what are termed parclose screens, dividing the flanking chapels or ambulatories. Where there is a liturgical choir the backs of the upper row of stalls may form the base upon which the upper part of the screen rises—or again in some cases, as before noted at the Church of the Holy Rood at Watford, it may form the backing for the sedilia and credence. The plan of this remarkable church is well worth study, it has been described by one of our most eminent American ecclesiastical architects as "a very perfect little English church".

The architect of this church was the late John Francis Bentley, who also designed the new Catholic Cathedral at Westminster. In fact this whole establishment with all its fittings is of the deepest interest. Embodying as it does very many of the points to which this article is especially intended to direct the attention of our clergy, a partial description of it will be in place. Some of the causes contributing to the unique success of this church lie in the good sense of the authorities in selecting an architect of undisputed reputation

in the field of ecclesiastical work. Another and very important one lay in the fact that he was given a free hand and was not hampered by the idiosyncrasies of any individual. This was as it should be. Beyond the question of cost, a competent architect should have freedom. There is nothing more deadening and stultifying to the trained esthetical mind than to have individual tastes (?) and whims imposed upon it.

The style chosen for this particular church was Gothic following English precedents. In no sense, however, is it a slavish imitation, the spirit being unmistakably modern. The baptistery is external to the body of the church, it being located in the tower and at the entrance, its symbolical position and in accordance with Roman custom. The chancel, with which we are most concerned, is over three bays in depth, square-ended, and with an ambulatory surrounding it and dividing it on the north and south from the side-chapels of Our Lady and St. John respectively. The piscina is built into the south wall, its ancient position. The north ambulatory ends to the west in a flight of steps, through a stone opening into the pulpit. The relative position on the south side is occupied by a circular staircase leading up to the roodloft. The chapels themselves are each more than two bays in depth. It may readily be seen that this church possesses an air of spacious and dignified appearance seldom found in our country. The nave is furnished with chairs instead of pews, according to ancient custom, thus giving the interior an atmosphere of lightness and airiness unattainable where pews are used. Chairs or open benches are much to be preferred to the customary solid pew.

The flooring of the nave and chancel is of vari-colored marbles. Flagstones or tiles may also be used, but such materials as rubber tile or, what is much worse, linoleum and all kindred products, should never under any circumstances find place in the church, their association partaking too much of the modern practical requirements, such as may be found in ferry-boats, office buildings, lavatories, and the like. No church of any architectural consequence would condescend to the use of such commercial materials.

Before quitting this subject it may not be amiss to cite some well-known churches that have properly appointed chan-

cels, and replete with one or more examples illustrating the various features advocated in this article. The clergy during their travels may thus be enabled to investigate some of these modern and exceptional instances for themselves. At home there is the church of the Paulist Fathers in New York City. St. Paul's in Brooklyn has a well-appointed chancel with proper choir, and also a rood-beam, as has also the Church of St. John the Baptist, Pittsburgh.

Of course, everyone is aware of the splendidly appointed choir of Westminster Cathedral with its correctly arranged and designed high-altar and its huge suspended Rood, commanding at once the attention of everyone upon entering the great church. Downside Abbey, possessing a seven-bay choir, will, when finished, be replete with practically every appurtenance advocated in this article; the more notable being a properly vested high-altar, two standard lights, rood and parclose screens, returned stalls, and sanctuary of dignified proportions. St. Lawrence, Ampleforth, another Benedictine establishment, though much less impressive, is properly appointed. May the persistent rumors of the foundation of an English Benedictine House in the vicinity of New York soon become an accomplished fact. An Order with such excellent architectural and liturgical traditions as the English Benedictines enjoy is just what is needed to assist in educating the esthetical taste of both clergy and laity. The chapel of the monastic establishment of the Gray Friars, Chillworth, Surrey, has a deep and exclusive chancel separated from the nave by a narrow arch spanned by a rood-gallery supporting the Holy Rood. The choir has returned stalls, and the nave is furnished with benches. Although these are religious establishments, the public is admitted to the nave in all cases. St. Anne's Cathedral, Leeds, has a four-bay choir, a properly appointed high-altar and reredos with projecting baldacchino. The nave is furnished with chairs. The cathedral at Queenstown has a rood-beam, and the magnificent and costly new Church of St. John the Baptist at Norwich, erected by the munificence of His Grace the Duke of Norfolk, contains a four-bay choir, with dignified high-altar and projecting baldacchino. The entrance to the choir is emphasized by a beam supporting a great Rood with attendant figures. An-

other great church, of austere but commanding design, is that at Miles Plating, Manchester. This also possesses a great Rood supported upon a bridge-like beam. The reredos of the high-altar is in the form of a triptych, with folding doors. Hawkesyard Priory, in charge of the Dominican Fathers, has a very finely appointed chapel with standard lights and returned stalls. Another less known, but none the less interesting church, affording similar examples, may be found at St. Clare's, Sefton Park, Liverpool. This church has a deep chancel, high-altar with triptych, chancel organ, and nave furnished with chairs. All Souls, Peterborough, has a dignified chancel, correct high-altar and reredos, with projecting baldacchino; and nave furnished with benches. The Church of the Assumption and the English Martyrs at Cambridge contains several interesting features, including standard lights. St. Ignatius', Stamford Hill, has a proper choir; so has the Church of St. Mary Star-of-the-Sea at Hastings. The latter has a choir-screen and returned stalls and the nave is furnished with chairs. The Church of Our Lady, Bow Common, has a two-bay chancel without a choir, a roodscreen and baldacchino. The Church of the Guardian Angels, Mile End Road, London, has a three-bay chancel with liturgical choir, proper high-altar, reredos, and projecting baldacchino, and a rood-beam set in the chancel arch. Church chairs fill the nave. The last example to be cited, though there are many others throughout England, is the little village church at Woodchester. This comparatively small church has a deep chancel with liturgical choir, roodscreen supporting the Holy Rood and the rood lights as well. There is also supended across the chancel a chord upon which is hung the Lenten veil, an appurtenance in common use in medieval times. The Lenten veil is also still in use at the Cistercian establishment of Mount St. Bernard's in Leicestershire. In every case the examples cited are those of modern Catholic churches, instancing the ever continuously growing interest and demand for correct traditional architectural and liturgical details.

Many of our clergy would do well to revive the excellent architectural and liturgical traditions established by their forefathers in Ireland during the medieval period. Such ruins as Boyle Abbey, Ardfert and Cashel Cathedrals, show

deep choirs, the two former having long low east windows indicative of having been furnished with medieval altars and appurtenances similar to that described in connexion with the Lady altar at Downside. Without doubt, these and many other Irish churches contained several or all of the features outlined in this article.

Possibly it is due to the defects in our ecclesiastical architecture that little or no notice is taken of the works done under Catholic auspices, by the better class of architectural magazines. It can hardly be attributed to any uncharitable discrimination, since we meet with reproductions from time to time of the works of our very limited number of reputable ecclesiastical architects. I fear the general lack of appreciation of Catholic productions is due rather to our poverty of scholarly architectural expression.

All that is contained in this article is written with the positive conviction that it is possible at the present day to combine the esthetic with the practical in such wise as not to offend the cultivated taste of our educated Catholics and non-Catholics. The modern examples cited demonstrate this possibility beyond the peradventure of a doubt. So may we not confidently hope that at no distant day we may see the Church in these United States worthily represented by the outward or material expression of her ecclesiastical establishments? And may these sentiments be even more fully realized in the development and fittings of her sanctuaries, to the end that they may be admirably designed to afford a proper setting for the rendering of the glorious liturgical functions of our Holy Mother, the Catholic Church.

WILFRID EDWARDS ANTHONY.

New York City.

A CATHOLIC BISHOP'S CHRISTIAN LABOR CATECHISM.

"CAST thy bread upon the running waters," says Ecclesiasticus, "for after a long time thou shalt find it again." Twenty years had elapsed since Ketteler delivered his famous social sermons in the Cathedral of Mainz, six years since he had appealed to the Catholic world in *Liberty, Authority and the Church* to study the great social questions

of the day and to bring the eternal principles of Christianity to bear on their solution, and four years since the publication of *Christianity and the Labor Question*; but, for reasons already pointed out, the positive results were very meagre indeed. "True and right ideas must be put before the world over and over again in order to assure them the victory," was a saying often repeated by Windthorst, and he used to add facetiously: "In Germany it always takes twenty-five years for true ideas and views to break their way through." In a wonderful passage in *Germany after the War of 1866* on the power of ideas Ketteler gives expression to a similar opinion, and so he was not discouraged when he saw that his preaching and writing on the social question did not straightway set the world on fire. He continued to cast his bread upon the running waters, confident that he should find it again. And he did find it again.

The year 1868 marks the real birth of the Catholic Social Reform Movement. In the spring of that year Joseph Schings, a young but extremely well-informed curate of Aix-la-Chapelle, founded the *Christlich-sociale Blätter*, the first Catholic periodical exclusively devoted to the study of the great social problems of the day. A few months later three Catholic societies met in convention in Crefeld, organized themselves into the Christian Social Party and chose the *Christlich-sociale Blätter* for their official organ. Needless to say, the sociological principles of the new party were those exposed with so much warmth by the Bishop of Mainz.

Of greater importance for the solution of the social question than even these highly praiseworthy efforts was the Conference of German Bishops held at Fulda in September, 1860. To Ketteler belongs the honor of having originated the idea of these conferences which have proved such an immense blessing to the Catholic Church in Germany.[1] In 1867 the Bishops came together to discuss ways and means for the establishment of a German Catholic University—a pet project of Ketteler's which like so many another of his was never to be realized; the approaching Vatican Council brought them together again two years later. Ketteler

[1] Pfülf, II, p. 379; and the same author's *Cardinal v. Geissel*, II, p. 569 s.

thought the time was come for the Episcopacy to pronounce authoritatively on the attitude of the Church on the social question, and so among the subjects for deliberation we find the following: "The care of the Church for factory work-people, journeymen, apprentices and unemployed servant-girls". The President of the Conference, Archbishop Melchers of Cologne, commissioned Ketteler to work out a report on this point of the programme.

Ketteler seems to have devoted every spare moment of his busy days to the preparation of this report. He had not yet finished it when his annual visitation tours brought him into the neighborhood of Offenbach, into the heart of the industrial district of Hesse. Before returning to Mainz he invited the faithful, especially the workingmen, to attend the closing devotional exercises at the Shrine of Our Lady of the Woods (Liebfrauen-Haide). About 10,000 workingmen responded and on 25 July, the anniversary day of his episcopal consecration, he delivered his famous sermon on the "Labor Movement and its Relation to Religion and Morality," of which Decurtins said more than twenty years after, that it was "one of the most important and noteworthy utterances ever made on the social question and its solution from the Catholic point of view."

It was the Bishop's object to show what was legitimate and what was unlawful and dangerous in the world-wide labor movement and the reform demands put forward by the workingmen.[2] He intended to answer these questions "briefly, but with perfect openness, with that blunt openness which the truth has a right to demand." The whole discourse is admirably adapted to the capacity of the audience—a characteristic which marks all of Ketteler's sermons and addresses —but with such a sure grasp of the subject-matter, such a deep knowledge of actual life, that, even at this distance of time, it makes a deep and lasting impression on the reader. The sermon is too long to reproduce in full, but I cannot help hoping the reader will be pleased to have the main part of it.

After devoting some paragraphs to the lawfulness and necessity of labor organizations, Ketteler continues:

[2] *Die Arbeiterbewegung und ihr Streben, im Verhältnis zu Religion und Sittlichkeit*, 4th edit., p. 4.

We will now examine one by one the reforms which the laboring classes wish to realize by their united efforts. Step by step we shall see that religion intimately is bound up with the labor question, with every demand made by the workingman, and that godlessness is the greatest enemy of the working-classes.

The *first* demand of the working-classes is: increase of wages corresponding to the true value of labor.

This is, on the whole, a very fair demand; religion also insists that human labor be not treated like an article of merchandise and appraised simply according to the fluctuations of offer and demand.

Economic Liberalism, making abstractions of all religion and morality, not only degraded labor to the level of a commodity, but looked on man himself, with his capacity for work, simply as a machine bought as cheaply as possible and driven until it will go no more. To combat the dreadful consequences which resulted from the application of such principles the Trade Unions arose in England and, in time, spread into other countries. They are beginning to take root in Germany too, and not a few of you belong to them. The chief weapon of the Trade Unions against capital and the *grande industrie* is the Strike, by means of which, in spite of many reverses and seeming defeats, they have succeeded, as the Englishman Thornton has but quite recently proved, in increasing wages 50, 25, and 15 per cent. . . .

Just as these efforts may be to reclaim for human labor and the laborer the human dignity of which economic Liberalism had robbed them, it is evident that they will not procure you any real advantages, my dear workmen, and will not be crowned with any lasting success unless they go hand-in-hand with religion and morality. Two considerations will make this clear.

In the first place, you cannot close your eyes to the fact that there must be a limit to wage-increase, and that even the highest wages attainable under favorable conditions cannot do more than provide you with a decent subsistence. The natural limits of wages are determined by the productiveness of the business in which you are employed. The intellectual and material capital sunk in the business will be withdrawn and diverted into other channels the moment wages become so high that the investment ceases to pay. In that case work is at an end. Hence, in spite of combinations among workmen, there is a limit to wages, and it would be a fatal mistake if you did not make this clear to yourselves and if you allowed yourselves to be misled by exaggerated promises into the belief that an indefinite increase of wages was possible.

The highest wages you can hope for will, therefore, merely assure you of a respectable competency provided you make temperance and economy the rule of your life. And these priceless goods—temperance and economy—the working-classes will be possessed of only if their lives are guided by the spirit of religion. It is a fact absolutely beyond dispute that the welfare of the working-classes is not merely a matter of wages; there are factory districts where wages are very high, but the prosperity of the people very low, while in others, where wages are by no means so high, the blessings of life are far more in evidence.

One of the greatest dangers for the workingman in this respect is drunkenness, pleasure-seeking, fostered and promoted by those well-nigh countless saloons and taverns which crop up like mushrooms wherever workpeople are found in large numbers, and which are unfortunately too freely tolerated, or even encouraged, by Governments for mercenary motives. . . . Saloons are nothing but a base speculation for cheating the workingman out of his hard-earned wages. A few brief months given up to intemperance amply suffice to absorb the biggest pay. Of what use, then, are high wages to one who is the slave of intemperance? And yet, on the other hand, what moral power is not required to keep the workman from debauchery and intemperance! Perhaps no labor to which toiling man has ever been condemned on earth is so exacting, so unintermitting, so fatiguing as mill or factory work. How easy for a man who is tied down without respite for the same number of hours to the same mechanical work every day of his life to be tempted, when released at last from this deadening toil, to seek compensation in intemperance and dissipation? Unusual moral energy is required to be sober and thrifty under such circumstances. Religion alone can infuse this high moral sense into the workman. If therefore higher wages are to profit you indeed, my dear workmen, you must, above all, be true Christians.

Secondly, in your efforts to obtain higher wages, you have need of religion and morality in order not to carry your demands too far. We have already seen that there is a limit to the increase of wages. Hence, in our time, when the movements among the working-classes for the amelioration of their material condition are assuming larger proportions from day to day, it is of the highest importance not to exaggerate this demand: the workingman can be only too easily imposed upon and the power of organization used to wrong purposes. *The object of the labor movement must not be war between the workman and the employer, but peace on equitable terms between both.*

The impiety of capital, which would treat the workman like a machine, must be broken. It is a crime against the working-classes;

it degrades them. It fits in with the theory of those who would trace man's descent to the ape. But the impiety of labor must also be guarded against. If the movement in favor of higher wages oversteps the bounds of justice, catastrophes must necessarily ensue, the whole weight of which will recoil on the working-classes. Capitalists are seldom at a loss for lucrative investments. When it comes to the worst they can speculate in government securities. But the workman is in a far different position. When the business in which he is employed comes to a standstill, unemployment stares him in the face. Besides, exorbitant wage-demands affect not only the large business concerns controlled by the capitalists, but also the smaller ones in the hands of the middle classes and the daily earnings of master-workmen and handicraftsmen. But if the working-classes are to observe just moderation in their demands, if they are to escape the danger of becoming mere tools in the hands of ambitious and unscrupulous demagogues, if they wish to keep clear of the inordinate selfishness which they condemn so severely in the capitalist, they must be filled with a lofty moral sense, their ranks must be made up of courageous, Christian, religious men. The power of money without religion is an evil, but the power of organized labor without religion is just as great an evil. Both lead to destruction.

The *second* claim put forward by the working-classes is for shorter hours of labor.

I cannot tell just how far you have to complain in this district about the length of the working day. One thing, however, is certain: working hours and wages have shared the same fate. Wherever capitalists, ignoring the dignity of man, have acted on the principles of modern political economy, wages have been reduced to a minimum and working hours have been prolonged to the limits of human endurance—and beyond them. Day and night, like a machine, the workman cannot be kept going; but for all that the impossible was expected from him. Hence, wherever the hours of work are lengthened beyond the limits fixed by nature, the workingmen have an indisputable right to combat this abuse of the power of wealth by well-directed concerted action.

But here again, my dear workmen, the real value of your efforts depends on religion and morality. If the workman uses the hour thus put at his disposal to fulfil in the bosom of his family the duties of a good father or a dutiful son, to tend to the affairs of the house, to cultivate the plot of ground he calls his own, then this hour will be of untold value to himself and his family. If, on the contrary, he throws it away in bad company, on the streets, in the tavern, it will neither profit his health nor his temporal and spiritual

prosperity. It will simply serve to undermine his constitution, to disfigure the image of God in his soul, and to dissipate his wages all the more quickly and surely.

The *third* demand of the working-classes is for days of rest.

This claim, also, is perfectly legitimate. Religion is not only with you here, but, long before you, it vindicated the necessity of regularly recurring days of repose. God Himself inscribed them on the tables of the Law: "Remember thou keep holy the Sabbath Day."

In this respect, too, our modern economists have committed, and still commit, a crime against the human race that cries to Heaven for vengeance. The culprits are not merely the wealthy *entrepreneurs* who force their workmen to work on Sundays, but also all tradesmen, landowners and masters generally who deprive their servants, hands or clerks of their well-earned Sunday rest. A number of labor leaders have quite recently openly exposed the hypocrisy of Liberalism in this matter. It has always been a favorite trick of the capitalists to throw the veil of the tenderest philanthropy over their ruthless abuse of the workman and to hold up the urgent demand of the Church for days of rest as prejudicial to the interests of the working-classes. With what minute exactness were not the Sundays and holidays counted up, and with what a sugared mien was not the grand total of possible gain calculated if these days were given up to work! From this the inference was drawn that the money-magnates were animated by the purest feelings of charity and that the Church was hard-hearted and cruel and hostile to the prosperity of the people. To this the organs of the labor party replied that there was another means of securing these advantages for the laboringman without having to work him to death. This means would be to give him as much pay for six days' work as he now receives for seven. The profit to the laborer would remain the same, and he would not sacrifice his human dignity, into the bargain. Who can deny the truth of this observation? If the capitalists were right, it would be inhuman to allow the workman even the indulgence of sleep. The immense profit to be derived from night-work could be demonstrated to you with the same hypocritical mien as the benefit of Sunday work. Just as man has need of a certain number of hours out of the twenty-four which make up the day for repose, so also has he need of one day of rest out of the seven which make up the week. He has a right to this for the sake of his soul, in order that he may have leisure to think of his relationship to God, to recollect that he is not merely a son of toil, but a child of God as well. He has a right to this for the sake of his body, for whose health and vigor he must have a care. Just as a master who em-

ploys a workman a whole day is obliged to give him time for the necessary night-rest and to calculate his wages accordingly, in the same way the factory owner, who uses up the brawn and muscle and brain of a workman for a whole week, is bound to give him the necessary weekly day of rest and to estimate his wages accordingly. The time devoted to repose must be added to the time spent at work, inasmuch as it has become necessary by reason of the work done and is a prerequisite of the work to be done.

But, my dear workmen, it is not enough that the labor leaders and the labor organs insist on days of rest. Each one of you must work to this end by scrupulously keeping holy the Sabbath Day. There are still, unfortunately, very many workmen who, without being obliged and simply for lucre's sake, work on Sundays. Such men sin not merely against God and His commandment, but really and truly against the whole body of workpeople, because by their base cupidity they furnish the employers with a ready-made excuse for refusing days of rest to all without exception. May all the workpeople, not excepting the servant-girl whom a heartless mistress overburdens with work and the humble railway-employee for whom wealthy corporations have made Sunday a dead letter, with one voice reclaim this right as a right of man. To what purpose have the so-called rights of man been laid down in our Constitutions so long as capital is free to trample them under foot?

It is certain that you have religion on your side in your demand for days of rest; it is certain also that all the efforts of the working-classes would be of no avail if they were not sustained by the power of religion and the divine precept: "Remember thou keep holy the Sabbath Day." But it is no less certain that this weekly day of rest will profit you, your health, your soul, your families, from whom your work keeps you away so much during the week, only if you remain intimately united with the Church. Without religion the days of rest will serve no other purpose than to bring ruin on the workman and his family. What is called "blue Monday" is nothing else but Sunday spent without religion. . . . Your own experience is able to furnish you with examples enough of the vast difference between a workingman's family in which the day of rest is spent in harmony with the principles of religion and one in which religion is ignored. A Christian Sunday is a blessing; a Sunday passed in the saloon, in bad company, in drunkenness, in impurity, is a curse.

A *fourth* demand of the working-classes is the prohibition of child labor in factories.

I regret to say that this demand is not as general as it ought to be, and that many workmen send their children to the mills and fac-

tories in order to increase their income. It would be more correct to say that it is a demand made by certain spokesmen of the labor organizations. Fritzsche, the president of the Cigar Makers' Union, has been especially active in this matter. He brought in a motion in the parliament of the North German Confederation to have child labor prohibited by law. Unfortunately his motion was thrown out. Child labor was restricted but not forbidden. I deplore this action of the legislature profoundly, and look on it as a victory of materialism over moral principles. My own observations are in full accord with the statements of Fritzsche on the bad effects of factory labor on children. I know right well what arguments are brought forward to excuse it, and I am also aware that even some who are well-disposed toward the working-classes wish to see child labor tolerated to a certain extent. Children are in duty bound, these men argue, to help their parents in the labors of the house and the field, why debar them from the factory? These people forget that there is a vast difference between work at home and work in a factory. Factory work quenches, as it were, the family spirit in the child, and this is, as we shall see presently, the greatest danger that threatens the working-classes in our day. Moreover, it robs the child of the time it should devote to innocent, joyous recreation so necessary at this period of life. Lastly, the factory undermines the bodily and spiritual health of the child. I regard child labor in factories as a monstrous cruelty of our time, a cruelty committed against the child by the spirit of the age and the selfishness of parents. I look on it as a slow poisoning of the body and the soul of the child. With the sacrifice of the joys of childhood, with the sacrifice of health, with the sacrifice of innocence, the child is condemned to increase the profits of the entrepreneur and oftentimes to earn bread for parents whose dissolute life has made them incapable of doing so themselves. Hence I rejoice at every word spoken in favor of the workingman's child. Religion in its great love for children cannot but support the demand for the prohibition of child labor in factories. You, my dear workmen, can second this demand most efficaciously by never permitting your own children under fourteen years of age to work in a factory.

The *fifth* demand made by the working-classes is that women, especially mothers of families, be prohibited from working in factories.

Jules Simon says in his warmly conceived and highly instructive book *L'ouvrière:*[3] "Our whole economic organization is suffering

[3] Paris, 1863.

from a dreadful malady, which is the cause of the misery of the working-classes and must be overcome at all costs if dissolution is to be checked—I mean the slow destruction of family life." After describing conditions prevailing in many industrial districts of France repeatedly visited by him, where women work in the factories and family life is but an idle word, he comes to the conclusion that higher wages for workpeople are useless so long as they are not accompanied by a thorough regeneration of morals, and that, on the other hand, all moral reform must begin with the restoration of family life.

All the abuses described by Jules Simon, abuses which have assumed even greater proportions in England than in France, do not exist to so wide an extent in Germany, at least not in the valley of the Rhine, where, as far as I know, mothers of families are nowhere employed in factories. . . .

Two things follow from what has been said thus far: the workpeople are beginning to understand more and more the supreme importance of the family for their own prosperity, and the close connection between religion and the urgent reforms demanded by the working-classes—reforms which will never be fully realized except in and through religion. Religion also wants the mother to pass the day at home in order that she may fulfil her high and holy mission toward her husband and her children. All that Jules Simon, all that the friends of the workman have ever said concerning the significance of the family, is infinitely surpassed by what you heard in your youth and still hear out of the mouth of the Church on the sanctity of the Christian family. There is no doubt that the labor question is above all a question of morality and religion. The more intimately you are united with the Church, the better wives you will have for yourselves, the better mothers for your children, the more cheering will your home life be, the more effectually will the ties of family keep you from the dangers of the tavern, the cheap eating-house and the dens of shame.

A *sixth* demand made by many and which follows as a corollary from the previous one is, that young girls should not in future be employed in factory work.

Various reasons have been urged in favor of this demand. Thus it has been pointed out that, as a general rule, girls can work for far lower wages because they require less to live on, and that therefore wholesale girl labor must of necessity have a damaging effect on the wages of men.

But the principal argument against the employment of girls in factories is the prejudicial influence of factory work on the morals

of the working-girls and consequently on the families of the future. Workmen themselves have repeatedly called attention to these sad consequences. In their meetings such striking argumentation as the following has been heard: "We want good and happy families; but to have good and happy families we must have pure, virtuous mothers; now, where can we find these if our young girls are lured into the factories and are there inoculated with the germs nf impudence and immorality?" I cannot tell you, my dear workmen, how deeply such words coming from the ranks of the working-classes touched and gladdened my heart. Ten years ago, when the labor movement was still in its infancy among us, such sentiments were hardly heard anywhere except from our Christian pulpits. The Liberals were insensible to the moral dangers to which the daughters of the workman were exposed. When these poor creatures were utterly corrupted in the factory, their employers still had the effrontery to pose as their benefactors—because, thanks to them, they were earning so many cents a day. The dangers of factory life to the morals of the young working-girls and therefore to the family of the workman are beginning to be recognized more and more even by the factory-owners themselves. This is a happy symptom and shows once more that the labor question, like all the other great social questions, is in the last analysis a question of religion and morality.[4]

After a soul-stirring appeal to fathers and brothers to leave no stone unturned to safeguard the virtue of their daughters and sisters, Ketteler lays down a few short, pregnant rules for distinguishing the true social reformer from the sham one, the true friend of the workman from his deadliest enemy:

Beware of those who scoff at religion; beware of those who wish to lead you away from religion and to hinder you in the performance of your religious duties. They are your deadliest enemies, because, as we have seen, every step forward in behalf of the workman is accompanied by religion and morality. Hence, if any one protests that he is anxious to help you and at the same time attacks your religion, you may be sure he either knows nothing about the labor question or he is an imposter. There are men in our midst who act as though they were able to convert their sneers at religion into bread and money. The transformation that does take place

[4] Op. cit., p. 7-19. Here Ketteler details the guarantees that must be given before young girls can be permitted to engage in factory work.

is this: their every thought and word and deed are converted into slanderous invectives against us Catholics; their aspirations after liberty and progress, their patriotism, their enlightenment, their love for the people, their solicitude for the welfare of the people—all is metamorphosed, in the case of these men, into blasphemy, into slanders against religion and us Catholics. Beware of these men: they are not leaders of our workpeople, but deceivers and seducers.[5]

"These are the words," Ketteler concludes, "which I wished to address to you, my dear workmen, at the close of my sojourn among you. They were intended to express in some way, however imperfectly, my heartfelt affection for you and my warm interest in your welfare. You see from them that, as Catholics, you can take a large share in the labor movements of to-day without detriment to the principles of your holy faith. But you see also that all your efforts will be vain if they are not based on religion and morality."[6]

On August the Liebfrauenhaide Address appeared in print dedicated "to all the Christian workmen of the diocese of Mainz". A fourth edition became necessary before the end of the month. The *Kölnische Volkszeitung*, the *Christlich-sociale Blätter*, and other Catholic journals, welcomed it enthusiastically. "The manly openness and truly Christian boldness with which your Lordship uttered truths which our Catholic bourgeois could not have endured to listen to from any one but you, touched me so deeply that I read your brochure through twice at a sitting," a priest of the archdiocese of Cologne wrote to Ketteler. Quite characteristic is the criticism of the *Arbeitgeber*, one of the leading Socialist organs:

"This little work contains a rare and curious medley of sound and unsound economic views, of digested and undigested economic material, intermixed with real and sectarian, or rather Roman morality, true and untrue notions and estimates, impregnated with that religion which smells of incense, whose light is reflected from the sanctuary lamp on images of Saints and cast on the outer world through painted windows. If this were not so, the author would not be Baron von Ketteler. Only a brain which has subjected itself

[5] Op. cit., p. 21-22.

[6] Op. cit., p. 24.

with incomparable military subordination to the dogmas of the Roman Church and is withal endowed with uncommon intelligence could have produced a work like this." [7]

Whilst Ketteler's *Catholic Labor Catechism*, as the Liebfrauenhaide address has been called, was making the rounds of Germany, Bebel and Liebknecht, two friends of Marx, encouraged by the dissensions in the ranks of the Lassalleans, called a labor-meeting in Eisenach for the purpose of "uniting the various German workingmen's societies." Here the Social-Democratic Labor Party was organized as a branch of the International Workingmen's Association,[8] with almost identical statutes. Article 8 of the socio-political programme adopted at this meeting demanded "the abolition of all press, association and coalition laws; the adoption of the normal working day; the restriction of female labor and the prohibition of child labor." To this the Congress of Gotha (1875), at which a union between the Lassalleans and Marxians was effected, added the demand for Sunday rest from work, (but insisted that all elections should in future take place on Sundays or holidays) and for factory laws [9] —both anticipated by Ketteler, as we shall have occasion to refer to again.

Ketteler had gradually come to be looked up to as the natural adviser in all matters bearing on the social question. The Protestant sociologist Dr. Huber sent him a number of his writings with the request to make their contents known, through some qualified person, at the next Katholikentag. "The deep reverence," he wrote, "which I have for years entertained for your Lordship in every respect, but especially on account of your vigorous and dignified championship of the interests of our poor people, gives me ground to hope that my request will be fulfilled. In spite of various differences of opinion, I do not hesitate to call myself a fellow-laborer of your Lordship in the same field, the field in which the issues of the future chiefly lie . . . I have repeatedly de-

[7] Pfülf, II, p. 439.

[8] Founded in St. Martin's Hall, London, 28 September, 1864. Marx's program was adopted and definitively sanctioned by the Congress of Geneva in 1866.

[9] Hitzl, *Die Soziale Frage*, p. 113 ss.

clared before the world that the Church of which you are so worthy a prince and servant—that the Catholic Church has an altogether eminent mission to fulfil for the social regeneration of the world." [10]

Dr. Hermann Rösler, Prof. of Political Economy at the University of Rostock, presented Ketteler with a copy of his well known work *On the Fundamental Doctrines of Adam Smith's Economic Theory*, (1868), hoping, as he said, that "the ideas set forth therein would find the approval of such an eminent authority." Dr. Rösler's sociological and political works were very popular in Protestant Germany until the author became a Catholic in 1878 — then they were ignored.[11]

In France and Belgium, where his controversial writings were already well known, Ketteler's *Christianity and the Labor Question* began to be seriously studied. The Paris *Avenir National* discussed his social reform proposals in an excellent series of articles, while the *Journal des Villes et Campagnes* thought them deserving of the attention of the coming Vatican Council.[12]

An English Protestant Peer, Lord Stanley of Alderley, a great admirer of Ketteler's works, especially of his *Liberty, Authority and the Church*, and a sincere friend of the Irish Catholics, wrote to the Bishop of Mainz on 16 August, 1869, requesting him to address an open letter to him against the proposed secularization of the property of the disestablished Irish Protestant Church. It was Lord Stanley's opinion that this property should be chiefly used for the unconditional endowment of the Catholic parishes as some compensation for all the sufferings endured by the Catholic clergy during the last three hundred years. It is not known what Ketteler replied, but from other documents we know that he fully shared the opinion of the noble Lord in this matter.[13]

[10] Pfülf, II, p. 187.

[11] Dr. Rösler (1834-1894) was in the service of Japan from 1879 to 1893, helping to reorganize the Japanese Government. He is the author of the *Japanese Commercial Code*. He secured toleration for the Catholic Missions from the Mikado.

[12] Pfülf, II, p. 432.

[13] Cf. *Freiheit, Auctorität u. Kirche*, 27; Pfülf, II, p. 433.

XV.—The German Bishops and the Social Question. Social Programme for the Clergy. 1869.

The historic Conference of Fulda began its sessions on 1 September, 1869. All the North German and nearly all the South German Bishops, nineteen in number, were present. The afternoon of 5 September was devoted to the discussion of Ketteler's paper "On the Care of the Church for Factory Workpeople, Journeymen, Apprentices and Servant Girls."

The subject of this report [the Bishop said] is the so-called social question—the gravest question our age has to solve.

I propose to answer the following questions:

1. Does the social question concern Germany?
2. Can and should the Church help to solve it?
3. What remedies can be applied?
4. What can the Church do to apply them?

After a vivid description of the wretched condition of the working-classes in the great industrial centres of Europe, especially of England, "the classical land of industrial progress,"—a description which shows that he had carefully studied the most reliable publications on the subject—the Bishop continues:

I. DOES THE SOCIAL QUESTION CONCERN GERMANY?

As regards Germany, the social evil is not so widespread as in England, though the danger grows from day to day. But we must not for a moment entertain the notion that the modern industrial system will be replaced in the near future by another and a better one. The concentration of capital will go on in Germany as elsewhere, bringing in its wake the successive suppression of the craftsman and the small tradesman, and increasing the number of dependent workmen and proletarians. We must be prepared for this. No human power can stop this development of things. The same causes will necessarily produce the same effects, in Germany as in the rest of the world.

II. CAN AND SHOULD THE CHURCH HELP TO SOLVE THE SOCIAL QUESTION?

There is only one answer to this question. If the Church is powerless here, we must despair of ever arriving at a peaceful settlement of the social question.

The Church can and should help; all her interests are at stake. True, it is not her duty to concern herself directly with capital and industrial activity, but it is her duty to save eternally the souls of men by teaching them the truths of faith, the practice of Christian virtue and true charity. Millions of souls cannot be influenced by her if she ignores the social question and contents herself with the traditional pastoral care of souls. . . . The Church must help to solve the social question, because it is indissolubly bound up with her mission of teaching and guiding mankind.

(*a*) Did not the teaching Church concern herself at various times in her Councils with the abuses of capital and did she not for dogmatic reasons proscribe usury and the taking of interest on account of the social conditions of the time? Why should not the Church occupy herself with similar questions at present?

(*b*) The social question touches the *deposit of faith*. Even if it was not evident that the principle underlying the doctrines of economic Liberalism, which has been aptly styled "a war of all against all," is in flagrant contradiction with the natural law and the doctrine of universal charity, there is no doubt that, arrived at a certain stage of development, this system, which, in a number of countries, has produced a working-class sick in body, mind and heart, and altogether inaccessible to the graces of Christianity, is diametrically opposed to the dignity of a human being and *a fortiori* of a Christian, in the mind of God, who meant the goods of earth to be for the support of the human race and established the family for the purpose of perpetuating man and educating him physically and morally, and above all to the commandments of Christian charity which ought to regulate the actions not of individuals only, but of every social organization; therefore this system deserves to be rejected for dogmatic reasons.

Liberal economists themselves admit that freedom of competition must be limited, unless we wish to look forward to a general *sauve qui peut* on the field of battle where the weak are exterminated by the strong.[14]

(*c*) Moreover, in the face of the materialistic conception of the workingman, according to which he is no longer a man, but a mechanical force, a machine, a thing that can be abused at pleasure, it is the mission of the Church to impress on the employer the maxim of St. Paul: "If any man have not a care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."[15]

[14] Roscher, *System der Volkswirtschaft*, Stuttgart, 1861, I, p. 175.

[15] I Tim. 5:8.

(*d*) To save the souls of countless workmen entrusted to her by Christ, the Church must enter the field of social reform armed with extraordinary remedies. She must exert herself to the utmost to rescue the workmen from a situation which constitutes a real proximate occasion of sin for them, a situation which makes it morally impossible for them to fulfil their duties as Christians.

(*e*) The Church is bound to interfere *ex caritate,* as these workmen are in extreme need and cannot help themselves. Otherwise the unbelieving workingman will say to her: Of what use are your fine teachings to me? What is the use of your referring me by way of consolation to the next world, if in this world you let me and my wife and my children perish with hunger? You are not seeking my welfare, you are looking for something else.

(*f*) By solving this problem, which is too difficult for mankind left to his own resources; by accomplishing this work of love, which is the most imperative work of our century, the Church will prove to the world that she is really the institution of salvation founded by the Son of God; for, according to His own words, His disciples shall be known by their works of charity.

(*g*) Finally, the Church must take the part of the workman, because if she does not, others will, and he will fall into the hands of those who are either indifferent or hostile to Christianity and the Catholic Church.

III. WHAT REMEDIES CAN BE APPLIED?

Here it could be objected that the labor question, as well as the remedies proposed for its solution, is still too tangled and has not matured sufficiently for the Church to handle it thoroughly, calmly and with any well-founded hope of success. This objection is altogether unfounded. The question *is* ripe. All parties admit the existence of the evils of which I have spoken, and these evils will go on increasing indefinitely unless something is done to check them. No power on earth can arrest the onward march of the modern system of economy. We are forced to reckon with the whole system, and it must be our endeavor to mend it as much as we can, to find a corresponding remedy for each of the evils resulting from it, and to make the workman share as largely as possible in the benefits it offers.

It would be difficult indeed to know how to attain this end, if we left the matter to the theoretical and, for the most part, sterile discussions of certain political labor parties; but the question appears much simpler and even in part settled, if we look at the practical results obtained by benevolent *entrepreneurs* who zealously establish

and promote associations and institutions for the welfare of their workpeople. . . . Noble-minded Christian men have succeeded in relieving the misery of the workman, in healing his physical and moral wounds, in spreading culture, religion and morality, the pleasures and benefits of the Christian family life among the laboring population. If institutions of this kind existed everywhere, the labor question would be settled to all intents and purposes.

Here Ketteler quotes the *Official Report of the Prize Jury of the Paris Exposition* (1867), edited by M. Leroux, French Minister of Agriculture and Commerce, to show what had been already accomplished for "the material, intellectual and moral uplift of the working-classes in the industrial centres of Europe." To the eleven headings under which the social reform works are here grouped, the Bishop added a twelfth of his own:

Legal Protection for the Workman.

1. Prohibition of Child Labor in factories.
2. Limitation of working-hours for lads employed in factories in the interest of their corporal and intellectual welfare.
3. Separation of the sexes in the workshops.
4. Closing of unsanitary workshops.
5. Legal regulation of working-hours.
6. Sunday rest.
7. Obligation of caring for workmen who, through no fault of theirs, are temporarily or forever incapacitated for work in the business in which they are employed.
8. A law protecting and favoring Co-operative Associations of Workingmen.
9. Appointment by the State of factory inspectors.

Such are, in broad outline, the remedies which, as experience proves, eliminate or at any rate diminish the evils of our present industrial system and bring real relief to our workpeople. Let this system of associations and welfare institutions be carried out everywhere with due attention to local needs and the social question will be solved.

IV. HOW CAN THE CHURCH PROMOTE ASSOCIATIONS AND INSTITUTIONS FOR WORKPEOPLE?

1. It cannot be the mission of the Church to found associations and institutions for workmen herself and take their direction into her own hands; but by sympathy, encouragement and approbation,

by instruction and spiritual coöperation, she can further their development in the highest degree.

2. The Church must arouse interest in the laboring classes especially amongst the clergy, who are only too often indifferent in this regard because they are not convinced of the reality and gravity of the social evil, because they have no real grasp of the nature and extent of the social question and no clear ideas about the remedies to be applied.

The labor question cannot be ignored any longer in the courses of Philosophy and Pastoral Theology in our seminaries. It would be an important step in the right direction if a certain number of ecclesiastics could be induced to make a special study of political economy. They would have to be provided with traveling allowances to enable them to study labor conditions on the spot and to gain personal knowledge of the welfare institutions already in existence. The results of their investigations and observations would be communicated to their brethren in the ministry at periodic conferences established for the purpose.

3. Priests appointed to parishes in industrial districts should be both able and willing to take an intelligent and practical interest in the welfare of the workpeople.

4. If the Bishops encourage the clergy to study the social question, perhaps some day a man will rise up who will be for the factory workpeople what Kolping has been for the journeymen. Such a man's mission would be, to enlighten the workman in the true sense of the word, to fill him with manly courage and trust in God, to gain as many Christian hearts as possible for the cause of the workman and to unite them for action. Such a mission entrusted to the right man could not but be productive of the greatest blessings.[16]

If the Catholic clergy of Germany have taken such a prominent part in the social reform movement of the last forty years, and if there are so many really able political economists and practical sociologists among them at present, this is due in the first place to the splendid initiative of the Bishop of Mainz and the other princes of the Church assembled at Fulda on the eve of the Vatican Council.

An immediate result of the Fulda deliberations was the appointment in each diocese of a commission to inquire into the condition of the working-classes. A joint report was

[16] Ketteler's Fulda Report was first published in the *Christlichsociale Blätter*, 6 Nov., 1869; Italian translation appeared in Venice, 1870.

to be drawn up and presented to the bishops at their next conference.

On the same day on which Ketteler made his report on the social question to the German bishops, the Twentieth Catholic Congress met at Düsseldorf. Here too the social question stood in the foreground. A permanent section for social questions was created whose object it was to be "to promote the organization of Christian-Social Societies for the economic and moral improvement of the working-classes and the spread of Christian-Social literature." The principles and reform proposals laid down by Ketteler in his Liebfrauenhaide Address were unanimously adopted as the basis for all Catholic social action, and Christian men of every station of life were invited to take a real practical interest in the working-classes.

The number of Christian-Social Societies continued to increase from day to day. At a convention held in Essen in the spring of 1870 one of the speakers could point with justifiable pride to an army of 195,000 Catholic men already enrolled under the banner of Christian social reform. Visions of a glorious social regeneration arose before the eyes of the assembly. "The Christian-Social Societies," continued the speaker, "will soon count their members by the hundreds of thousands. A respectable army! I see a bright future before us. Thirty thousand German priests will put their hands to the work."

The bright future was a long time coming. The Prussian Government laid its mailed hand on the Catholic societies, exiled bishops and priests, and declared every manifestation of Catholic life and activity to be treason. The fight for the liberty of the Church drew the minds of men from the workshop, the coal mine and the iron mill to the school room, the pulpit and the altar. "We must first win liberty for the Church," Windthorst said in 1875, when approached on the subject of factory legislation, and then we can throw ourselves into the social reform movement.[17]

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[17] Wenzel, *Arbeiterschutz und Zentrum*, p. 21.

IS GENESIS EXPURGATED MYTH OR HISTORY?

UNDER the word "Patriarch" in the *Catholic Encyclopedia* we read:

The earlier patriarchs comprise the antediluvian group, and those who are placed between the Flood and the birth of Abraham. Of the former the book of Genesis gives a twofold list. The first (Gen. 4: 17-18, passage assigned by critics to the so-called "J" document) starts with Cain and gives as his descendants Henoch, Irad, Maviael, Mathusael, and Lamech. The other list (Gen. 5: 3-31, ascribed to the priestly writer "P") is far more elaborate, and is accompanied by minute chronological indications. It begins with Seth, and, strange to say, ends likewise with Lamech. The intervening names are Enos, Cainan, Malaleel, Jared, Henoch, and Mathusala. The fact that both lists end with Lamech, who is doubtless the same person, and that some of the names common to both are strikingly similar, makes it probable that the second list is an amplification of the first, embodying material furnished by a divergent tradition.

Of the children of Adam the Bible names only three: Cain, Abel, and Seth. In the fourth chapter of Genesis we are told how Cain slew Abel, after which there is given a short account of the subsequent life of the fratricide. Then the line of descent from him is traced for several generations. The chapter closes with a mention of the birth of Seth, to whom also is born a son, Enos. In the fifth chapter the line of descent through Seth and Enos is given under the heading: "This is the book of the generations of Adam." Of course "the generations of Adam" are not all comprised in the line of descent through Seth. But, it is with these that the sacred writer is mainly concerned, as being the seed whence sprang the chosen people, and, in the fulness of time, "the Expected of the nations, and Desire of the eternal hills." Only the men of this list are properly spoken of as "earlier patriarchs," for neither Jews nor Christians reckon as patriarchs Cain and his descendants. In any case, the latter became extinct at the flood. Properly speaking, therefore, the Book of Genesis does not give, nor purport to give a twofold list of the earlier patriarchs. It gives but one, nor does

this one end with Lamech, as the writer avers. The fact is that neither of the two lists ends with Lamech, that is to say, neither the list of the descendants of Cain nor the list of the earlier patriarchs beginning with Seth. The former list closes in these words: "And Lamech took unto him two wives; the name of the one was Ada, and the name of the other Sella. And Ada bore Jabal; he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as play on the harp and organ. And Sella, she also bore Tubalcain, who was a hammerer and artificer of every work of brass and iron. And the sister of Tubalcain was Noema." On the other hand, the list of the patriarchs runs through Lamech to Noah, "who begot Sem, Cham, and Japhet." Even Driver in his *Genesis* says of this Lamech: "To judge from v. 29 (ch. v.) a character very different from the Lamech of iv. 19, 23." But the writer in the *Catholic Encyclopedia* pronounces him to be "doubtless the same person". On what grounds? On the assumption of the higher criticism which here rests on the simple ground that he bears the same name. In the writings of the first centuries, we find mention of two Alexanders. Shall we conclude from the sameness of the name that they were one and the same person? Common sense warns us against drawing any such hasty inference, and history peremptorily forbids it. One was a pope and martyr, the other a Roman emperor under whom many Christians suffered death. Now not the less peremptorily does the history that is embalmed in the Book of Genesis forbid our identifying the Lamech of chap. iv. with the Lamech of chap. v. The former is a descendant of Cain, Adam's first-born son; the latter of Seth, given to Adam in place of Abel, whom Cain had murdered. Moreover, the writer of Genesis further shows that the two are not one and the same, for he makes them differ in character, and gives details about their descendants which do in no wise tally. The difference of the two men in character is very marked. Lamech, the descendant of Cain, is, like his progenitor, wicked, a bigamist, and, by his own confession, a murderer. Lamech, the descendant of Seth, is a godly man, mindful of the Lord and looking forward to the blessed hope (v. 29). The one

is a citizen of the earthly city "which has its beginning and its end in this world, which seeks after nothing save what can be seen here," [1] the other is a citizen of the City of God, which, "growing up among the cockle, heartsick of sin and scandal, panting for the promised rest, says by the mouth of the Psalmist 'From the ends of the earth I have cried out unto Thee; when my soul was weary within me, Thou didst lift me up on a rock.'" [2]

As for the similarity of some of the other names on the two lists, it may be pointed out that the two sons of Lamech (Cain's descendant) by Ada, bear strikingly similar names, Jabal and Jubal. What sort of criticism would thence infer that Lamech had only one son by Ada? The Speaker's Commentary, in a note upon this similarity of names, observes that there is a manifest difference in the roots of the similar names; that the paucity of names at this early period may have naturally led to similar names being adopted in different families; and that the relationship between the families of Seth and Cain, and the probably occasional intercourse between them, would naturally tend to the same result. The same authority adds: "Dettinger is quoted by Kurtz (Vol. 1, p. 91) as having called attention to the fact that the text furnishes more detailed particulars about Enoch and Lamech, whose names were so similar to Sethite names, in order to prevent the possibility of their being confounded, and to show more clearly that the direction in which these two lines tended was markedly opposite."

"The human personages set forth in these lists," adds the writer in the *Catholic Encyclopedia*, "occupy a place held by the mythical demi-gods in the story of the prehistoric beginnings of other early nations, and it may well be that the chief value of the inspired account given of them is didactic, destined in the mind of the sacred writer to inculcate the great truth of monotheism which is so distinctive a feature of the Old Testament writings." The drift of this passage may be gathered from the following words of the Anglican Bishop Ryle on the same subject: "Perhaps we should not be far wrong in regarding these personages as constituting a

[1] De Civit. Dei, l. 15, c. 17.

[2] De Bapt. contra Donat. l. 1, n. 4.

group of demi-gods or heroes, whose names in the earliest days of Hebrew tradition, filled up the blank between the creation of man and the age of the Israelite patriarchs. Such a group would be in accordance with the analogy of the primitive legends of other races. The removal of every taint of polytheistic superstition, the presentation of these names as the names of ordinary human beings, would be partly a result of their naturalization in Israel itself, partly the work of the Israelite narrator." [3] According to this hypothesis, ushered in not overconfidently by the expressions, "it may well be," and "perhaps we shall not be far wrong," the author of Genesis, while professing to trace the descent of Noah and his sons from Adam, had really not the slightest notion of doing anything of the sort. What he really aimed at, though he gives not the remotest hint of his having had such aim, was to inculcate the great truth of monotheism—this and nothing more. With this view he seized upon certain of the primitive legends of mythical demigods that were current in his time, and carefully purged them of every taint of polytheistic superstition. He put forward the names of those demigods as the names of ordinary human beings, nay, as the names of descendants of Adam down to the time of the flood. Having done so, he is supposed to have entirely fulfilled his purpose, which was merely didactic, viz. to inculcate the great truth of monotheism which is so distinctive a feature of the Old Testament writings.

What are we to think of this hypothesis? If the Book of Genesis is a purely human document, on a level with the other primitive records of the human race, the hypothesis is quite plausible. There is no reason in the nature of things why the primitive records of the Jews should be more trustworthy than those of any other ancient people. But if the Book of Genesis was written under divine inspiration, if it is in very truth the Word of God, this hypothesis must be set aside as incompatible with the character of the Book, and savoring of heresy. And in fact, if Henoch and Irad were really not descendants of Cain, if Enos and Cainan were really not descendants of Seth, what ground have we for believing that

[3] *Early Narratives of Genesis*, p. 81.

Cain and Seth were sons of Adam, or that the story of the creation as told in the first two chapters of Genesis is not a myth? As St. Augustine wisely observes: "Once admit the existence of the very least error in a work of such transcendent authority, and there will be no part of it but will seem to some either too rigid, in the realm of morals, or, in the realm of faith, too difficult of belief. And so, on the same pernicious principle, everything will be explained as due to the purpose and scope of the writer, who is not at all concerned to give us the real facts". Ep. 28, n. 3. The same names that appear in the list of the earlier patriarchs from Sem to Noah, St. Luke gives, in the ascending order, where he traces the genealogy of our Lord back to Adam (3:23-28). If "it may well be that the chief value of the inspired account given of them is didactic," that the scope of the sacred writer was not to set down facts but "to inculcate the great truth of monotheism" by simply purging a floating legend of its polytheism, how is not the list as given by St. Luke legendary? If "it may well be" that the author of Genesis, in drawing up his list of the early descendants of Adam through Sem, took two divergent strands of the same primitive tradition and simply spliced them together, it must needs be, since the two were divergent, that the list embodies error. Whence it must needs follow that the genealogy of our Lord as given by St. Luke is erroneous, seeing that Luke used the same list. Is the writer in the *Catholic Encyclopedia* prepared to say that this "may well be", too? "If any one maintains," writes Father Pesch, S.J., "that the inspired writer (of Genesis) could have embodied in his narrative traditions that were false in fact, such a one manifestly departs from Catholic teaching as plainly set forth in our standard doctrinal works."[4]

But, urges the writer, the acceptance of this hypothesis "helps greatly to simplify another problem connected with the Biblical account of the early patriarchs, viz. their enormous longevity." There are many things in the Bible that are, humanly speaking, difficult of belief. But the Catholic Church sets her face as uncompromisingly to-day as she did

[4] De Inspir. S. Script., pp. 551-552.

in the days of the great Augustine against simplifying the problems they involve by resolving the Biblical presentation of the facts into legend or myth. As regards this particular matter, we may say with the Speaker's Commentary, that the difference between the age of man at the beginning and the age of man now may be due to some cause which it is no more possible to reach than the cause of life itself. It has been well observed by Delitzsch: "We must consider that all the old-world population was descended from a nature originally immortal, and that the climate, weather, and other natural conditions were very different from those which succeeded, that the life was very simple and even in its course, and that the after-working of the paradisiacal state was not at once lost in the track of antiquity." It is true that the longevity attributed to the antediluvian patriarchs could only have been attained under conditions altogether different from those at present existing. But surely Canon Driver goes a great deal too far when he says that the conditions are "such as we are not warranted in assuming to have existed." [5] We are warranted in assuming, or rather believing on the authority of Scripture, to have existed whatever can not be shown to have been impossible. For the rest, Leo XIII has roundly condemned the principle of interpretation adopted by the *Catholic Encyclopedia* writer. "For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards matters of faith and morals, and nothing beyond, because, as they wrongly think, in a question of the truth or falsehood of a passage, we should consider not so much what God said as the reason and purpose which He had in mind in saying it —this system cannot be tolerated. On the contrary, we must absolutely hold that God, speaking by the sacred writers, could not set down anything but what was true." [6]

✠ ALEX. MACDONALD,
Bishop of Victoria.

[5] *The Book of Genesis*, p. 75.
[6] Encycl. *Provid. Deus.*

THE LITURGY IN EARLY CHRISTIAN ART.

WE shall consider this topic under the several heads of Baptism, Mass, Agape (love-feast); Vestments, and Liturgical Utensils; Funeral Rites and Customs.

Baptism.

In the earliest times of the Church Baptism was administered with very simple ritual, to Hebrews or newly converted Gentiles, to children, etc. But very soon the Church instituted particular and highly beautiful ceremonies for the administration of Baptism, and wished the candidates to become initiated to the grace of the Christian faith by a kind of novitiate called *catechumenate*.

The catechumenate (a term deriving from κατηχέω, in the sense of *docere*, to teach) consisted of a more or less prolonged period of time: from two to three years; during which, thanks to prayers, rites, and instructions, the candidates came to be prepared for receiving the baptismal grace. Meanwhile they could call themselves Christians, but not *faithful*; they could be present at some of the religious offices, but not at the Mass entire.

Their approach to the great day of baptism ran its course through sundry grades of advancement, the candidates being styled, successively, *audientes, orantes, competentes*: "hearers", "petitioners", "qualified". It was only in the last stage that they were instructed in the greater mysteries of the faith.

Forty days before baptism they went to have themselves enrolled in the Church registers; and then there began for the candidates a period of rigorous penance and prayer that we may denote as a "course of stringent spiritual exercises". Finally, they confessed their sins, and underwent an exercise quite similar to the present ritual of baptism for adults. Eusebius, referring to the baptism of Constantine, observes: "Bending the knee and prostrating himself to the ground, he humbly asked God for his pardon, confessing his own sins in the very church, or *basilica*, where he received the imposition of hands, with solemn prayer."

On the vigil of Easter or of Pentecost the catechumens, covered with a veil, barefoot, came to the church or bap-

tistery, and then they thrice went under the water, the bishop repeating at each immersion the name of each Person of the Most Holy Trinity. Next they received the sacred unctions, as though they were athletes entering the *stadium*: *sicut athletae stadium ingressuri.*

The white vestments wherein the baptized were arrayed were worn until the following Sunday. The Sunday after Easter is thus properly called *in albis*; namely, *in albis depositis*: when they laid aside the white garments. This period of one week, represented for the baptized their "spiritual infancy": *infantia spiritualis.*

Another very ancient rite was to have the baptized partake of milk and honey. "Inde suscepti lactis et mellis concordiam gustamus." [1]

This act of baptism was expressed in the simple words *acceptio, perceptio, consecutio*; and being such a solemn event in the life of a Christian, it came to be celebrated with gifts and banquets between the baptized, the ministrants, and the sponsors; who were styled *afferentes, sponsores, fideiussores, patres spirituales*, etc.

To complete these brief data, I must add that where some one had happened to find himself in a state of mortal necessity, or peril of death, he might present himself without sponsor, simply in order to depart in the faith from this life: "ut fidelis de saeculo recessisset." Such is the tenor of an ancient inscription recording the fact of baptism requested by a dying child.

Confirmation was commonly administered together with Baptism.

MASS.

The most solemn act of the liturgy was always the Eucharistic sacrifice, the Mass. The day chosen for the usual ceremonial assembly was Sunday. They began with the recital of some Psalms, and with the reading of the Apostolic and Prophetic books. The president of the gathering, ordinarily the bishop, then began to speak, making comments on the sacred books just read; whereupon all stood up and

[1] Tertullian, *De Cor. Mil.*, III.

started to pray. After that came the presentation of the offerings in bread and wine, contributed by the faithful themselves. Of this rite a remnant has been preserved in the liturgy of episcopal consecration, as also in that of the solemn canonization of the Saints. Then followed the most sacred and secret portion, the recital of the canonical prayer (canon), which comprised the consecration. After other prayers, the faithful recited the Lord's Prayer, and partook of the Eucharist under both kinds. The Eucharistic liturgy closed with solemn prayers of thanksgiving, and was often followed by the banquet of brotherly charity, the agape, which in the earliest times was united with the Eucharist; but at least from the second century the agape was kept separate, and even frequently deferred till evening.

Hence it appears from the study of the ancient documents, that the Mass derives directly from the Eucharistic liturgy of the very times of the Apostles; and that, in its principal parts, it had, at least by the first half of the second century, the form it has ever since retained.

The ordinary liturgy was the solemn; and that short form which is to-day called Low Mass, had rather the character of private devotions, or suggested a small group of the faithful; assembled, perchance, to celebrate the festival of a martyr over his own grave, or to commemorate the anniversary of some one deceased. Thence the distinction between *missa ad corpus* and *missa maior*. Indeed, the word *missa, Mass,* is itself quite ancient, and comes from the custom of dismissing those catechumens who could attend only the first part of the liturgy, and had to be sent away before the offertory began. In this connexion the deacon was accustomed to say: "Fit missa catechumenis, manebunt fideles." The Greek liturgy has still preserved this usage of the dismissal of catechumens. But in the Latin liturgy there has survived only the dismissal of all the faithful after the completion of the ceremony; when the deacon announces: *Ite, missa est.*

Agape.

The agape, ἀγάπη, meaning love, charity, was a modest meal celebrated by the Christians in common, in the same quarters where they had assembled for the celebration of the divine

mysteries. It was under the charge of a priest or a deacon, who blessed the bread, broke it, and distributed it to the brethren.

The agape was an expression of charity, brotherhood, and equality. It accompanied the celebration of the sacred mysteries, and for this reason it had a sacred and liturgical character.

But though the agapes had a common origin and import, they were of particular stamps and bearings, being distinguished as Eucharistic, natal and funeral, and nuptial agapes. The Eucharistic agape is an Apostolic institution, and connects itself directly with the Eucharistic ceremony, with the "breaking of bread" of the Acts of the Apostles, and has nothing to do with the funeral liturgy. The Eucharistic agape, therefore, is essentially Christian, having its logical source in the Last Supper exclusively. The funeral agapes have their origin in the banquets prepared by the Hebrews on occasion of a death (whence the phrases "bread of grief", "cup of consolation"). The Hebrew tradition then came to be reinforced by customs of the Romans, who celebrated their *silicernium* (funeral feast), and parental feasts (*parentalia*); with this difference however, that whilst the pagans invited none but relatives to the funeral banquets, the Christians preferably invited the poor and the widows to the Martyr tombs in the Catacombs. Funeral agapes were held on burial occasions; the natal feasts, *natalitiae*, at the recurrent anniversary of the death ("heavenly birthday") of the Martyrs; the nuptial agapes, for the celebration of nuptials. Again, there were other agapes for the consecration of churches.

To the poor, to widows, and to priests, at the Christian agapes, there came to be given a double portion, according to the custom of the Gentile *baskets*: Roman *sportulae*.

But with the lapse of time, these holy, chaste, and sober feasts degenerated into forms of intemperance, and even into violence. St. Paul had already reproved the habits prevalent in Corinth: "Alius quidem esurit, alius autem ebrius est. And one indeed is hungry, and another is drunk." So, too, St. Augustine bitterly observed: "Modo martyres etiam calicibus persequuntur quod tunc lapidibus persequebantur:

Nowadays the Martyrs are actually persecuted with cups, just as they formerly were persecuted with stones." Consequently in the fifth and sixth centuries these feasts became repeatedly interdicted, and so dropped into disuse.

Vestments and Liturgical Utensils.

Kaufmann says that Wilpert's studies on the subject of vestments have sapped, once for all, the value of those dissertations which traced our liturgical vestments back to the Old Testament. The liturgical vestments of primitive Christianity did not substantially differ from the "profane" garb worn by the Romans; only, by reasons of changing fashions, these garments gradually ceased from the uses of common life, whereas, owing to the conservative character of the Church, they remained reserved solely for liturgical use.

We shall treat each vestment in brief detail.

Amice (*amictus*) applies to vesture generally; in the fourth century they said *amictorium*. This was a kind of napkin, or handkerchief, which for decency and neatness was laid over the head, on the neck and shoulders; being used by women, and especially by Christian virgins. Tertullian calls it: "velamen capitis quasi ad galeam quasi ad clypeum qui bonum suum protegat adversus ictus tentationis.[2] A veil for the head, somewhat like a helmet or shield, to protect its virtue against the darts of temptation." The priest in fact calls the article *galea*, helmet; using the words: "Impone, Domine, capiti meo galeam salutis." Originally this was the sole sacred token reserved for the exercise of worship, and it was placed over the tunic.

Alb (*Alba, vestis alba, tunica alba*) grows out of the ancients' *tunica linea*, or *camisia*. The tunic was a garment in the guise of a shirt, called *talaris* by the Latins, and *poderis* by the Greeks. St. Isidore says: "Poderis ut tunica sacerdotalis linea corpori adsculta usque ad pedes descendens; haec vulgo camisia vocatur." Originally it was without sleeves, open, buckled on one side, and fitted close to the loins by a belt or girdle: *cinctura*, the antecedent of our present girdle. It was a very common habit, worn especially by soldiers and

[2] *De vel. virg.*, C. XX.

laborers. It afterwards had sleeves (*tunica manicata*), like the Oriental tunic, which was woven in a single piece (*tunica inconsutilis*), or seamless garment. The tunic with sleeves, *manicata*, was properly a feminine garb; but in the fourth century it rose to greater dignity, and came to be worn by the emperor and magnates. We have the word of St. Augustine, that for a gentleman it was a disgrace not to wear this garment. Hence, besides the alb, there was the full-length sacerdotal tunic (with sleeves).

The *dalmatic*, originally, was simply a wide tunic, with broad, short sleeves, which was worn as an outer garment, and customary in fair weather as walking attire. When lengthened a little, it quite soon became the official garb of the deacon.

The priest's cope (*casula, amphibalus, planeta*) grew out of the *paenula*. The φαινόλης, *paenula*, was a sleeveless mantle with a hood (*cucullus, tegillum*), which served as overgarment for journeys and rainy weather. It was round or elliptical in shape, something like the modern waterproof cloak. Retrench the hood, widen the base, shorten the fore part, enrich with ornaments and gold, and we have our actual chasuble.

Stole. I quote two different opinions: "This habit, as well, is of civil origin, just as the name implies. It was used by the Greeks, who called it στολή, whilst with the Romans it was worn by women, and had its counterpart in the Greeks' χιτών. It was a very roomy, long tunic, open on both sides above, and had clasps attached at the shoulders . . . . In the oldest liturgical language, this habit was not called *stola*, but *orarium* [from the Greek ὡράριον], and it was only in the sixth or seventh century that some writers began to say *stola*." [3]

The stole of these times is derived from the liturgical towel, *manutergium*, which the deacon needed for preparing the Holy Sacrifice and purifying the cups, large and small, etc.; and for this purpose it was worn over the left shoulder. This custom had its analogy in the ancient *camilli*, or youths in attendance at sacrifices; and in the *delicali*, or servers at

[3] Armellini, *Lez. d' a. c.*

table. Likewise the bishops and the priests wore an *orarium* (περιτραχήλιον); and this, too, not on the shoulder, but about the neck, and so as to cover the opening left by the chasuble. After it came to have the form of a narrow band, it was distinguished from the *orarium* of the deacons, only by that mode of wearing it. The appellation "stole", coming only from usage in the Middle Ages, led nearly all the liturgists into misconception of the origin of this vestment.[4]

The maniple (*mappula, sudarium, orarium*) has an origin akin to that of the stole. It was merely a linen handkerchief, or woolen cloth for wiping the sweat of the face and hands (*manipulum*), or for some other liturgical use; and it came to be worn, not on the shoulders, but on the left forearm.

Piviale, "pluvial coat" (a cope worn at Vespers, etc.) is a priestly vestment whose origin is similar to that of the chasuble. Its antecedent was a mantle that answered to the uses of a traveling cloak (*lacerna, byrrus*), hooded, and open in front. The Italian name of this vestment: *piviale* from *pluvialis*, reflects the ancient use of it as a weather cloak.

The Mitre is an outgrowth of the article known as *cucullus*, hood, or cowl, once worn by travelers and laborers.

The Pallium "is a mark of distinction worn by the Pope from the close of the fifth century. It had its origin in an imperial concession, and was an ornament of the emperor. A long band of white wool, wrapped about the shoulders, it indicated superior jurisdiction. The Pope consigns it to archbishops, after keeping it over night on the tomb of St. Peter." [5]

Liturgical Utensils. The Amula has no counterpart in the present liturgy. It served to receive the *oblationes*, and especially the wine offered by the faithful for the Divine Sacrifice.

Chalice and Paten. We have no certain data concerning the form and the material of the Eucharistic vessels used by our Lord at the Last Supper, or of the vessels used by the Apostles. It is certain however that from the outset the vessels used for the Mass were of common workmanship. In

[4] *Cf.* Wilpert, Kaufmann.
[5] Armellini.

the second century they had glass cups; according to passages in the Fathers, and the painting of glass beakers with red wine, in the Cemetery of Lucina. From the third century downward they used the two-handled pitcher, *cantharus*. Be it noted, however, that a heavy chalice, the *scyphus*, was used for the consecration; whereas other lighter chalices were appropriated to the distribution of the Holy Eucharist (*calices ministeriales*). The paten was a dish rather deeper than the present patens, and considerably wider.

The vessels for washing the hands are also very ancient.

The *culter eucharisticus* was a knife that served for preparing the bread for the Divine Sacrifice. The same has been replaced by the modern stamps for the Hosts.

The Cross, among articles of worship, appears in use in the East by the close of the sixth century; its introduction in the West came about still later.

The Censer confronts us at the first rise of the Christian liturgy, and its model does not deviate from that of the pagan censers: which resemblance is also retained in the modern thurible.

The terra-cotta lamps, or bronze lamps and candelabra, had Roman antecedents, but they furthermore take on a certain Christian seal or symbolism.

The *metretae*, " measures ", jars, were used for holding and preserving the offered oil.

I will close this sketch by alluding to the funeral vials (*fialae cruentae, sanguinolentae*). We know how frequently it happens that near Christian tombs, beside the bones of the departed, there are found certain vessels containing dark, reddish sediments, construed to be remnants of blood, and therefore attesting the martyrdom of the deceased. Kraus, on the strength of exhaustive studies on this topic, resolved that many of these jars may really contain the remnants of Martyrs' blood; yet, on the other hand, plenty of other jars contain traces of fragrant essences, balms, holy water, etc. In fact, these vials are even found in sepulchres later than the age of Constantine; by which time the martyrdoms had ceased. The red in the sediment explains itself by the decomposition of the glass under moisture, leaving a product of oxide of iron.

Funeral Customs. There was this great difference between pagan and Christian funerals, that the pagans allowed cremation; which the Christians had in abhorrence for the thought of the resurrection of the body, and by reason of respect which they felt for the body itself, mystical member of the body of Christ. Moreover, the pagans were wont to celebrate their funeral rites with pomp, rearing sumptuous family mausoleums, whereas the Christians avoided noisy demonstrations and the luxury of sepulchres. They preferred to recollect themselves in prayer for the departed, who was gathered into the Communion of the Saints; and so they observe that sweet brotherhood of common underground "cities of the dead." "Nec mortuos coronamus," remarked Octavius to the pagan Caecilius; "nos exequias adornamus eadem tranquillitate, qua vivimus; nec adnectimus arescentem coronam, sed a Deo aeternis floribus vividam sustinemus. Neither crown we our dead; we adorn our mortal remains with that same tranquillity which governs our lives; not a fading crown do we weave, but keep our dead alive with God's wreaths amaranthine." In the rest of the ceremony (of the pagans) the Church retained all that could be Christianized and sanctified; but put away whatever was vain and superstitious.

The Church regarded the burial of the faithful as one of the most sacred of duties, one of the most beautiful works of charity; and a part of the Church funds might be spent for funeral offices. St. Ambrose says that in order to bury the remains of the faithful it is lawful to break up and to sell vessels already in use by the Church: "humandis fidelium reliquiis vasa Ecclesiae etiam initiata confringere, vendere, licet." [6] Indeed, the bishops themselves often look after the removal of the body for burial.

Promptly after death the body was washed, and often too it would be anointed with precious balms and wrapped in double winding-sheets, lime-soaked. This manner of embalming was very imperfect however, nor did it begin to approach the marvelous embalming of the Egyptians. The removal of the body took place under attendance of the priest,

[6] *De officiis.*

the relatives, the faithful. The body was deposited in the *loculus*, or grave, and then walled up with a marble slab or with bricks. Beside the corpse there were often laid some rings, seals, or other objects: not, however, articles of value according to the pagan custom. Outside the tomb, a little lamp would be suspended, which was lighted at the recurrent anniversaries. During the act of burial, prayers were recited and often there was celebrated the requiem sacrifice—*Sacrificium pro dormitione*, which would then be repeated on the seventh, thirtieth, and anniversary days, etc.

The agapes, too, as has been already noted, formed part of the funeral rites, and were held near the tomb, though above ground relatively to the grave. Still various sites in the Catacombs are found, with seats, pits, etc. which served for these funeral feasts.

CELSO COSTANTINI.

Concordia Sagittaria, Italy.

Analecta.

ACTA PII PP. X.

I.

Constitutio Apostolica de Nova Ecclesiasticae Hierarchiae in Anglia Ordinatione.

Pius Episcopus

Servus Servorum Dei.

Ad perpetuam rei memoriam.

Si qua est in universo orbe christiano ecclesia, quae peculiarem Apostolicae Sedis curam providentiamque mereatur, ea sane est Anglorum ecclesia; quam quidem a Sancto Eleutherio felicibus apud Britannos initiis adauctam ac deinde a Gregorio magno per apostolicos viros felicius constabilitam innumerabiles prope filii deinceps nobilitarunt vel vitae sanctimonia illustres, vel fortiter oppetita pro Christo morte praeclarissimi. Id Nos Nobiscum animo reputantes, qui sane non minus benevolentiae studium erga Anglorum ecclesiam fovemus, ecclesiasticam ibi hierarchiam, quae hodie, postquam restituta est, una tantum provincia continetur, melius componere statuimus atque illa addere quae in magnum animarum bonum reique catholicae incrementum facile cederent, nempe duas novas ecclesiasticas provincias constituere decrevimus.

Hisce itaque Nostris litteris novas ecclesiasticas provincias *Birmingamiensem* et *Liverpolitanam* constituimus. Tres propterea in posterum ecclesiasticae provinciae in Anglia erunt: *Westmonasteriensis*, cui suffragabuntur ecclesiae Northamthoniensis, Nottingamensis, Portusmutensis et Southwarcensis, prout antea; *Birmingamiensis*, cui suffraganeae erunt ecclesiae Cliftoniensis, Menevensis, Neoportensis, Plymutensis et Salopiensis; *Liverpolitana* denique, quae suffraganeas habebit ecclesias Hagulstadensem-Novocastrensem, Loidensem, Medioburgensem et Salfordensem. Insuper Archiepiscopo *Westmonasteriensi* pro tempore exsistenti novae quaedam accedent ad regiminis actionisque unitatem servandam praerogativae quae tribus hisce capitibus continentur, nempe: 1.° Praeses ipse erit perpetuus collationum episcopalium totius Angliae et Cambriae; ob eamque rem ipsius erit conventus indicere eisque praeesse iuxta normas in Italia et alibi vigentes; 2.° Primo gaudebit loco super aliis duobus Archiepiscopis nec non pallii et cathedrae usu atque praeferendae crucis privilegio in universa Anglia et Cambria; 3.° denique totius Ordinis Episcoporum Angliae et Cambriae regionis personam ipse geret coram suprema civili potestate, semper tamen auditis omnibus Episcopis quorum maioris partis sententias sequi debet. *Birmingamiensis* autem et *Liverpolitanus* Archiepiscopi iisdem prorsus gaudebunt privilegiis et iuribus, quibus in catholica ecclesia coeteri Metropolitani pollent. Speciali autem ex gratia atque in maioris Nostrae benevolentiae signum benigne indulgemus, ut his ipsis Nostris litteris, quibus novae provinciae eriguntur, Revmi Eduardus Ilsley hucusque Birmingamiensis Episcopus et Thomas Whiteside hactenus Liverpolitanus Episcopus earumdem sedium ad metropoliticum ius evectarum Archiepiscopi sint absque alia ulla Apostolicarum litterarum expeditione. Ad horum omnium autem executionem Rmum Franciscum Bourne, hodie Archiepiscopum Westmonasteriensem, deputamus, qui adimpleti mandati sui postea testimonium et exemplar ad Sacram Congregationem Consistorialem transmittet.

Porro in hac nova Angliae dioecesum constitutione quaedam alia pro opportunitate, seu prout experientia animarumque bonum suggesserit, ulterius statuenda Nobis reservavi-

mus. Sed quae hisce litteris in praesens statuuntur, satis valere nunc ad rei catholicae in Anglia utilitatem atque incrementum censemus, bona spe confisi fore, ut quod heic humano peragitur ministerio, Deus Omnipotens perficiat ac solidet; atque inde fiat, ut in Anglia nobilissima sanctorum altrice vetera sanctitatis exempla felicius instaurentur.

Haec vero edicimus et sancimus, decernentes has Nostras litteras validas et efficaces semper esse ac fore, non obstantibus constitutionibus et ordinationibus Apostolicis generalibus et specialibus, ceterisve quibusvis in contrarium facientibus.

Datum Romae, apud Sanctum Petrum, anno Incarnationis Dominicae millesimo nongentesimo undecimo, v Kalendas novembres, Pontificatus Nostri anno nono.

A. Card. AGLIARDI, *S. R. E. Cancellarius.*

C. Card. DE LAI, *S. C. Consistorialis Secretarius.*

VISA

Loco * Plumbi.

M. RIGGI C. A., *Not.*

Reg. in Canc. Ap. N. 570.

II.

MOTU PROPRIO DE TRAHENTIBUS CLERICOS AD TRIBUNALIA IUDICUM LAICORUM.

Quantavis diligentia adhibeatur in condendis legibus, saepe non licet dubitationem praecaveri omnem, quae deinceps ex earum callida interpretatione queat exsistere. Aliquando autem iurisperitorum, qui ad rimandam naturam vimque legis accesserint, tam diversae inter se sunt sententiae, ut quid sit lege constitutum, non aliter constare, nisi per authenticam declarationem, possit.

Id quod videmus contigisse, postquam Constitutio *Apostolicae Sedis* promulgata est, qua Censurae latae sententiae limitantur. Etenim inter scriptores, qui in eam Constitutionem commentaria confecerunt, magna orta est de ipsius Capite VII controversia; utrum verbo *Cogentes* legislatores personaeque publicae tantummodo, an etiam homines privati significentur, qui iudicem laicum, ad eum provocando actionemve instituendo, cogant, ut ad suum tribunal clericum trahat.

Quid valeret quidem hoc Caput, semel atque iterum Congregatio Sancti Officii declaravit.—Nunc vero in hac tempo-

rum iniquitate, cum ecclesiasticae immunitatis adeo nulla solet haberi ratio, ut non modo Clerici et Presbyteri, sed Episcopi etiam ipsique S. R. E. Cardinales in iudicium laicorum deducantur, omnino res postulat a Nobis, ut quos a tam sacrilego facinore non deterret culpae gravitas, eosdem poenae severitate in officio contineamus. Itaque hoc Nos Motu Proprio statuimus atque edicimus: quicumque privatorum, laici sacrive ordinis, mares feminaeve, personas quasvis ecclesiasticas, sive in criminali causa sive in civili, nullo potestatis ecclesiasticae permissu, ad tribunal laicorum vocent, ibique adesse publice compellant, eos etiam omnes in Excommunicationem latae sententiae speciali modo Romano Pontifici reservatam incurrere.

Quod autem his litteris sancitum est, firmum ratumque esse volumus, contrariis quibusvis non obstantibus.

Datum Romae, apud S. Petrum, die IX mensis Octobris MCMXI, Pontificatus Nostri anno nono.

PIUS PP. X.

III.

EPISTOLA AD RR. PP. DD. ARCHIEPISCOPOS ET EPISCOPOS CANADENSES, POST PERACTUM FELICITER CONCILIUM PLENARIUM.

Venerabiles Fratres, salutem et apostolicam benedictionem. Missam a vobis communem epistolam, cum primum ecclesiarum vestrarum Concilium Plenarium sollemnibus concluderetis caerimoniis, existimare debetis accidisse Nobis vehementer gratam, tametsi hoc intervallo nihil vicissim litterarum a Nobis accepistis: nunc enim, postquam huius Apostolicae Sedis iudicio acta eius Concilii recognita et probata sunt, maturum putavimus vobis, Venerabiles Fratres, gratulando rescribere. —Equidem ecclesiam Canadensem quanto opere diligamus quamque habeamus caram, satis iam videmur declarasse, cum celeberrimus conventus Marianopoli actus est in honorem sacratissimae Eucharistiae, itemque per sollemnia saecularia ob memoriam conditae Quebecensis urbis. Pariter autem constat caritatem eiusmodi in Nostris quoque Decessoribus fuisse perpetuam. Profecto, ut ista ecclesia sensim ad hanc amplitudinem perveniret, multiplici factum est causa, nimirum et prudentia hominum clarissimorum, qui primi auctores eius fuerunt, et virtute eorum qui vitam ipsam pro ea profude-

runt, et Cleri utriusque sedulitate, et sacrorum antistitum qui eam ex ordine gubernarunt, diligentia et cura: sed in primis ad id valuit gratia paternumque studium Pontificum Romanorum, qui quidem in omni varietate temporum ei adesse eandemque in maius provehere non destiterunt. Hinc illa exstitere arctissima amoris vincula, quae vos omnes Apostolicae Sedi coniunctos tenent, quaeque quum Cleri ac populi inter ipsos et cum Episcopis suis coniunctionem confirment, magnum rebus vestris incrementum roboris afferunt. Nec silentio praetereundi sunt, qui civitati praesunt; quorum vel aequitas vel sapientia sane est commendabilis, quod non, ut fere fit, sacram potestatem odiose coangustent, sed omnem ei libertatem muneris permittant: quo enim largius benefica vis religionis in vitas hominum influxerit, eo etiam melius prosperitati rei publicae consultum fuerit. — Iam vero ad refovendos christianos spiritus in istis regionibus, ad actuosam bonorum virtutem acuendam, denique ad vires quodam modo reficiendas ecclesiae Canadensis optimam vos rationem inivisse videmini, cum Plenarium celebrastis Concilium: cuius quidem Nos prospero laetoque exitu vobis plurimum ex animo gratulamur. Etenim illa Nobis magnae fuerunt voluptati, quod Quebecenses cives—quae urbs illustris iure delecta est Concilii sedes, cum christianam sapientiam primum acceptam longe lateque inter Canadenses diffuderit—vos, quotquot conveneratis Patres, summo studio maximisque honoribus et laetitiis prosecuti sunt; quod vobis et eximio viro praesertim, qui Personam Nostram gerebat ut Delegatus Apostolicus, magistratus publici honestissimas observantiae significationes dederunt; quod maxime inter vos, cum ancipites difficilesque causae in consultationem venerint, tamen summa semper animorum fuit consensio.—Quae autem communiter a vobis consulta et decreta sunt, certo scimus praeclaros utilitatis latura esse fructus, modo iis rite obtemperetur, quod futurum confidimus. Etsi vero quid pro his temporibus potissime sit opus facto, ipsi per vos videtis, idque non solum deliberando spectastis, sed etiam per Synodales Litteras Clerum populumque admonuistis, tamen quaedam sunt, quae Nobis videntur singularem a vobis diligentiam requirere.

Itaque primum volumus, prudenter vos quidem sed perseveranter detis operam, ut quaecumque etiamnum insident

sententiarum discrepantiae inter catholicos propter generis et linguae discrimina, eae funditus tollantur. Nihil enim tam decet homines eiusdem fidei eiusdemque gregis, quam concordibus omnino inter se esse animis; nihilque hac est concordia magis necessarium ad religiosam rem in ista regionum immensitate promovendam.—Deinde, omnes hortari catholicos ne cessetis, ut sese non modo privatim, sed publice etiam tales exhibeant. Neque enim licebit, quod laboramus, *omnia,* quantum potest, *instaurare in Christo,* nisi, praeter mores singulorum domesticamque societatem, civilia quoque instituta spiritus Christi pervaserit.—Ad hanc rem quoniam prorsus necesse est christianae praecepta sapientiae vulgo esse cognita, idcirco vobis, Venerabiles Fratres, ceterisque omnibus, quorum est procuratio animarum, attente vigilandum erit, ne in scholis elementorum unquam de religione institutio desideretur, verum quotidie ad certas horas habeatur, et quidem ita, ut pueri cum sinceram notitiam, tum amorem Ecclesiae matris et caelestium doctrinarum, quas illa tradit, imbibant. In ephebeis vero et in athenaeis catholicis altius debent studio religionis erudiri adolescentes, quo fiat, ut deinceps nec periculose versentur cum civibus acatholicis, et praeiudicatas quoque opiniones, quae lumini evangelicae sapientiae officiunt, eorum animis possint disputando detrahere.—Atque hoc est, quod postremo cupimus maximae esse vobis curae, ut qui nobiscum de fide dissident, eos, revocatos ab errore, da Ecclesiae complexum invitetis. Sacrorum enim pastorum est non modo oves, quae congregatae sunt, custodire, sed etiam devias reducere. Huiusmodi cum sint acatholici Canadenses, iique magnam partem, conscientiae bonae, diligenter eis opus est, oblata veritatis luce, aditum ad unicum ovile Iesu Christi patefacere et munire. Id autem ut certa quadam et stabili ratione fiat, vos, de animarum salute tam sollicitos, studiose daturos operam pro certo habemus.

Auspicem vero divinorum munerum et praecipuae Nostrae benevolentiae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die x mensis Iulii anno MCMXI, Pontificatus Nostri octavo.

PIUS PP. X.

IV.

EPISTOLA AD CLAROS VIROS BALFOUR OF BURLEIGH, ROSEBERY, IACOBUM DONALDSON, MODERATORES UNIVERSITATIS STUDIORUM SANCTI ANDREAE IN SCOTIA, DE SOLLEMNIBUS OB ANNUM D AB INSTITUTA UNIVERSITATE.

Clari viri, salutem. — Quum quingentesimo natali istius Academiae celebrando festos solemnesque dies nuper indiceretis in mensem Septembrem proximum, recte existimastis non alienam debere esse a vestra societate laetitiae hanc Apostolicam Sedem, cuius auctoritate id sit illustre doctrinarum domicilium constitutum. Itaque in primis curae vobis habuistis per communem epistolam, plenam officii, Nos impense rogare, ut saecularia illa sollemnia participare vellemus. Equidem libentissime facturi sumus, ut huic obsequamur voto; vobisque pro vestra erga Nos humanitate singulares gratias agimus. Deum vero suppliciter precamur, ut et studiis vestris lumine sapientiae suae semper adsit, et vos, qui decessores Nostros, bene de ista Academia meritos, tam pia memoria colitis, perfecta Nobiscum caritate coniungat.

Datum Romae apud S. Petrum, die X mensis Iulii MCMXI, Pontificatus Nostri anno octavo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII (SECTIO INDULGENTIARUM).

SANANTUR IRRITAE ERECTIONES S. VIAE CRUCIS.

Beatissime Pater,

Fr. Bonaventura Marrani, Procurator Generalis Ordinis Fratrum Minorum, praevio Sacrorum Tuorum Pedum osculo, humillime implorat, ut de Apostolicae potestatis plenitudine sanentur, ob conditionum requisitarum defectum, non semel nullae et irritae erectiones Stationum Viae Crucis Domini Nostri Iesu Christi, quae sive in Ecclesiis sive in Oratoriis tam publicis quam privatis, sive in aliis locis ad hanc usque diem sunt peractae; ne secus fideles pientissimi qui Dominicam Passionem in eodem exercitio contemplantur, Indulgentiis huiusmodi exercitationi per Romanos Pontifices additis priventur.

Et Deus etc.

Die 27 Iulii 1911.

SS.mus D. N. Pius Divina Providentia PP. X, per facultates R. P. D. Adsessori S. Officii, impertitas, benigne annuit pro gratia petitae sanationis. Contrariis quibuscumque non obstantibus.

L. * S.

ALOYSIUS GIAMBENE, *Sub. pro Indulg.*

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

By Apostolic Letter of Pius X the following appointments are made:

26 October, 1911. The Very Rev. Joseph A. Connolly, Vicar General of the Archdiocese of St. Louis, Domestic Prelate.

The Very Rev. Otto J. S. Hoog, Vicar General of the Archdiocese of St. Louis, Domestic Prelate.

27 October, 1911. The Right Rev. Fr. Denis Schuler, recently Minister General of the Friars Minor, of the Leonine Union, becomes titular Archbishop of Nazianzen.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. By an Apostolic Constitution Pope Pius X raises Birmingham and Liverpool to archdioceses, and divides the new ecclesiastical hierarchy of England and Wales into three provinces—Westminster, Birmingham, and Liverpool.

2. Motu Proprio making it a case of excommunication to bring a cleric before civil courts.

3. Letter to the Archbishops and Bishops of Canada felicitating them on their recent Plenary Council.

4. Letter to Lord Balfour of Burleigh, Lord Rosebery, and James Donaldson, directors of St. Andrew's University, Scotland, on the occasion of the University's five-hundredth anniversary.

HOLY OFFICE (Section of Indulgences) grants sanation for irregularities that may have crept into the erection of Stations of the Cross.

ROMAN CURIA gives list of recent Pontifical nominations.

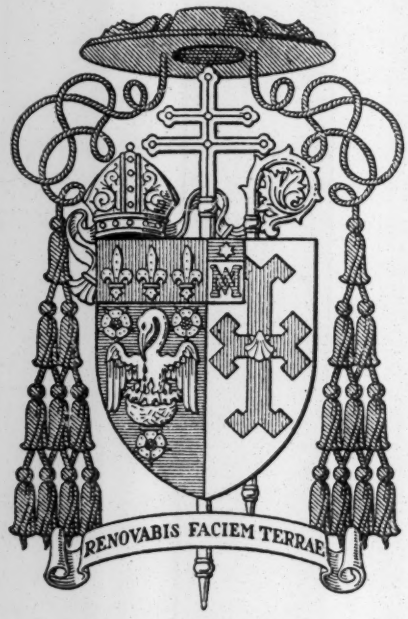
SOME RECENT EPISCOPAL ARMS.

ARMS OF THE ARCHBISHOP OF NEW ORLEANS.

Impaled.[1] Dexter: Azure, a pelican in her piety argent between three medlar-flowers or, on a chief gules three fleurs-de-lis or (See of New Orleans). Sinister: Argent, a cross-mill-rind gules charged with an escallop of the field; a canton of the Society of Mary (Blenk). The dexter impalement is based upon the arms of Orléans in France, which are: Gules, three "fleurs-de-néflier" or; a chief of France. That is to say, the field, or background, is red with three golden flowers of the medlar tree upon it, while the upper third, or "chief", of the shield is blue charged with the three

[1] "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's right and left.

gold lilies of France. This "Chief of France" was characteristic of the "bonnes villes", and was a special concession of honor granted by the sovereign and highly prized by the municipalities. There are two reasons which prevent us from using these old Orléans arms unaltered for New Orleans. First, the universal law against infringement on pre-existing heraldic rights, and secondly the rule promulgated under the Edict of 1696, which rigidly prohibits the heraldic use of a gold fleur-de-lis upon a blue background by any individual



or corporation without express royal warrant (a rule too often ignored by contemporary designers of French episcopal heraldry). This warrant which old Orléans has, New Orleans obviously is unable to obtain. I have therefore "differenced" the arms by transposing the colors of the field and the chief, making our new field blue and our new chief red: the "new" Orleans coat now does not confuse itself with that of old Orléans, nor does it violate the rule concerning the fleurs-de-lis, and yet the composition clearly indicates a relationship to the more ancient original. Finally, the arms

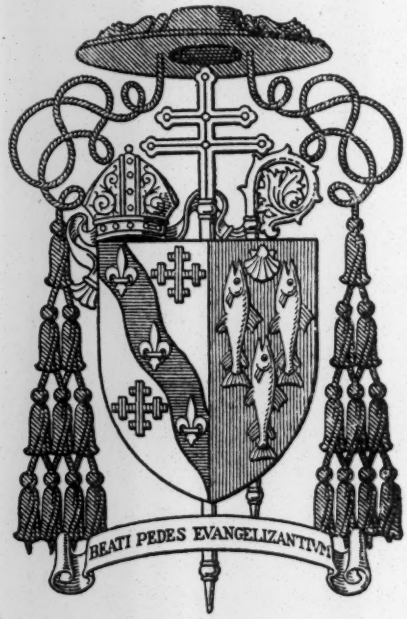
of the See are even more markedly differenced by the addition of the pelican, which appears on the seal of Louisiana. It is a happy chance that this beautifully appropriate emblem enables us not only to perpetuate in the diocesan arms the piety of the State seal, but also to symbolize the Catholic Church in the most adequate manner.

In the personal impalement, His Grace the Archbishop desired simply to express his origin, his faith, and his affiliation in religion. The peculiar form of cross called the "cross-mill-rind" or "cross-miller" was chosen because His Grace's forbears, in Bavaria, followed for generations the calling of millers. The escallop shell is, of course, the emblem of St. James, the Archbishop's Patron. Nothing could be more dignified than the spirit underlying the assumption, or more in harmony with the simple directness of heraldry at its best period. And following the practice of Marist prelates, the arms of the Society appear in a "canton", or small square, placed in the upper dexter corner of the prelate's personal coat. These arms, like those of many of the Societies and Orders, have differed at various times in minor details. The form here given is not only the one which most commends itself to an exacting herald, but is also the one which the local Marists themselves prefer and have asked me to adopt, in the hope that the use in this country may eventually become uniform.

ARMS OF THE ARCHBISHOP OF DUBUQUE.

Impaled. Dexter: Argent, on a bend wavy azure, between two crosses—crosslet gules, three fleurs-de-lis paleways of the field (See of Dubuque). Sinister: Gules, three salmon hauriant argent, in chief an escallop of the same (Keane). In devising the arms for the See it was a matter of regret to me that I was unable to determine what were the arms, if any, of the French pioneer of this name. A number of these early explorers were "gentleman adventurers" and as such undoubtedly armigerous; but if their heraldry has been recorded, it is in many cases far from accessible to the average American student. The only Dubuque coat known to me is that given by Rietstap, under "Dubucq", as belonging to families settled in La Rochelle, Normandy, and Martinique:

Argent, a bend azure (a blue diagonal stripe on a silver shield). The pioneer may or may not have belonged to this stock; but the simple shield nevertheless affords an interesting starting-point. In studying the topography of the archdiocese one is at once struck by the fact that the Mississippi River at Dubuque flows southeast, and the numerous tributaries which irrigate the territory flow with scarcely an exception in the same direction. If, now, this diagonal "bend" of blue be made "wavy" in outline (the heraldic conven-



tion for water), it may be made to indicate a salient physical fact of the archdiocese. The heraldic river, then, runs southeast through a silver field, and on each side I have placed the Cross of our Faith in the form known as the "cross-crosslet". This variety is the one perhaps most frequently found on crusading and feudal shields when more than one small and detached cross is to be used. I have furthermore marked the river with three silver fleurs-de-lis (the reason for avoiding gold on blue has already been explained), for the introduction of Christianity in this region dates from the advent of

the devoted French missioners who came down the Mississippi. Finally, the three French lilies always suggest, to the herald at least, the Blessed Trinity—although in no sense an actual emblem—when it is remembered that the lilies on the royal shield, originally of an indeterminate number, were reduced to three by Charles V distinctly to honor in their number the Blessed Trinity. The personal impalement of the Archbishop shows the family arms of the Keanes with the escallop of St. James, his Grace's Patron, as a "brisure".

ARMS OF THE BISHOP OF TOLEDO.

Impaled. Dexter: Per pale azure and gules, a tower triply-turretted, the central turret the tallest, argent, charged with a

cross-humetty of the second (See of Toledo). Sinister: azure, two lilies argent leaved and stalked or; on a chief of the second three crosses-ancrées sable (Schrembs). The arms of the See are based upon those of Toledo in Spain, which bears this silver tower on a plain red field. By changing the field to one half of blue and half of red I have suffi-

ciently differenced the arms from the original, and have effected, in conjunction with the silver tower, a combination of red, white, and blue—a new and distinctively American Toledo coat. And the tower I have marked with a red cross to indicate that the new Toledo is to be ever a Catholic stronghold. The personal impalement shows the arms of Bishop Schrembs which he adopted at his consecration as Auxiliary of Grand Rapids. These beautiful arms, which were designed by the Rev. J. A. Nainfa, S.S., show the prelate's devotion to St. Joseph, through the lilies, and to St. Benedict, through the black crosses on silver in this peculiar, anchor-armed form. The field and the chief, moreover, are in the Bavarian blue and silver of the Bishop's fatherland.

ARMS OF THE BISHOP OF NATCHEZ.

Impaled. Dexter: Per fess wavy argent and azure, in chief a sun gules charged with a cross-potent of the first (See

of Natchez). Sinister: Argent, a galley of three masts, her sails furled and oars in action sable, flags gules; on a chief

of the last three stars of five points of the field; the whole within a bordure dimidiated azure; over all a canton of the Society of Mary (Gunn). The See of Natchez embraces the State of Mississippi ("Father of Waters") which is sufficiently indicated by the wavy mass of blue in the lower half of the impalement. The State, it should be noted, has no distinctive heraldy of its own. To express "Natchez" heraldically is less easy, as the name itself, etymologically, affords little basis for a symbol. The Natchez Indians, however, were worshippers of the sun, believing their heroes and chiefs to be descended from this luminary. The heraldic sun may therefore readily be used to express this in a somewhat totemistic fashion; and the symbol may be transformed and Catholicized by the superimposition of a cross. Here I have used the form called "potent"—the form of the large cross on the arms of the Kingdom of Jerusalem. The personal impalement of the Bishop shows the arms of the Gunns of Sutherland, with a single slight modification of the chief, and the addition of the Marist canton.

PIERRE DE CHAIGNON LA ROSE.

LEAGUE OF PRAYER IN BEHALF OF THE CLERGY.

We are asked to express our opinion regarding a movement on the part of some devout lay persons who are urging the propagation of a "League of Prayer for Priests," which was started many years ago and obtained the sanction of Pope Pius IX in 1874. The appeal for personal membership comes in the following form (from which we omit the signature as well as the name of the pastor to whom it is addressed), and is accompanied by a letter setting forth in detail the growing disrespect of Catholics for their priests, etc., (which we also omit).

TO THE PROVINCIAL.

Since a League of Prayer "in behalf of the Clergy", established and approved by our Holy Father, Pius IX, 11 October, 1874, evidently has not been employed, it is our desire to frame this League in a manner that will cause the laity to assist gladly in spreading it and multiplying its members.

In order to do this, we consider it best to organize a personal membership, each member to pay annual dues not to exceed one dollar.

That each member say some daily prayer, recommended by his Grace, for the intention of this League.

We wish to appoint Promoters in each parish. With the money collected from the members, we wish to have a daily Mass said for the living clergy of the world; a monthly Mass for the souls of the clergy departed; one Mass each week for the members, and two Masses each month for the promoters.

In this way every one interested will gain a spiritual benefit, which will help them to work with zeal for the cause. In connexion with this we are very desirous of having daily prayers in our parish schools for the clergy. We desire also that the Sisters or Teachers in our parish schools occasionally explain the object of this prayer, that it may make a right impression on their minds.

In this way we hope to educate the rising generation to have proper respect and charity for the clergy, and be ever ready to defend them in time of need.

Hoping these suggestions may meet with your approval, we are in faith and humility.

Yours obediently,

N. N.

There can be no doubt of the value of prayer for priests, nor of the value of a league instituted for the express purpose of fostering prayer for the clergy. Nor should we doubt the excellent motives that induce zealous Catholic ladies to propagate a league of this kind, especially when the Ordinary as well as the Sovereign Pontiff has encouraged it.

But we question the wisdom of the method suggested in the above appeal. It leaves the impression that there is something exceptionally wrong with our clergy, that they need to be especially defended by the laity, that their conduct and their teaching do not suffice to inculcate in the rising generation proper respect and charity for their person and calling, and that there is no provision among them for having Masses offered for themselves or their dead. We have heard of a colored convert who, wishing to become a Sunday-school teacher, attended the Bible lessons given by the parish priest as part of the preparation required of the catechists. When for the first time she heard the parable of the Good Samaritan telling how the priest passed by the sick man on the road, she promptly protested that no priest would do such a thing. The

pastor quieted her misapprehensions by telling her that this was not a Catholic but a Jewish priest. Later on he learned that the new convert had misunderstood his correction and was teaching the children that the priest of the parable was a "Jesuit" priest. Some such notion might get into the heads of our children if the teachers were to explain all the motives that should urge a good Christian to pray for priests.

Let good people pray for the Church, that is for her Pontiff and her priests; and let them do so with all possible devotion and love, because it is a duty as much as is eating or drinking, to which people have at times to be urged. Union too is desirable in this as in other good movements; but special missionary efforts, and membership fees, and propaganda among children are not desirable. Let them be taught to pray that the Church may be supplied with worthy ministers. This is more effective unto edification than to teach them that there are priests who forfeit the respect of men and need to be converted, or that being worthy they cannot conciliate the respect due to their calling unless we obtain for them this respect by a league of prayer and by contributions for Masses.

While therefore we are not to be understood as disapproving of prayer for anybody by anybody, whatever the motive or manner, we would add this limitation—that it does not seem wise to adopt a method that is apt to create false impressions to the detriment of charity or good sense.

There may of course arise at all times special needs which would justify special calls for united prayer for the clergy of a locality or country, but the normal attitude of the faithful who take part in the daily liturgy of the Church is one of prayer for the priests as for themselves; and priests themselves offer daily sacrifice for their own integrity and for their dead brethren. They have a special fruit in every Mass which they offer even for others; they have everywhere leagues in which they pledge themselves to offer Masses for their deceased brother priests. It may be noticed that this particular league of laymen to promote prayer for the clergy is not to be found in the *Raccolta*, whilst there are prayers, specially indulgenced for the same purpose, inserted without comment.

THE CATHOLIC MISSION AT THE UNIVERSITY OF WISCONSIN.

(*Communicated.*)

According to statistics published by the Catholic Educational Association fully ten thousand Catholic students attend the various non-Catholic colleges and universities scattered throughout the country. What is the Church doing for them?

It is futile to argue that these young people are sufficiently provided for by the various parishes which exist in university towns. Even under the most favorable circumstances the parishes can give them merely incidental attention, whereas the Church has always insisted that *special spiritual* care is due to the young. In fact that objection needs only to be raised to be refuted, for our whole elaborate Catholic educational system is based on the principle that the young need special spiritual care and protection. Only a few years ago the Holy See ordered the bishops to take special steps for the purpose of "teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion".

To argue that the Catholic students should be induced to leave the secular college and universities and to enter Catholic institutions, is to advocate something that is impracticable to the point of being morally impossible. The same reasons that have brought Catholic students to the secular institutions will keep them there, and these reasons are to be found in the splendid equipment, the giving of courses that no Catholic college has the means to offer, the prestige of State university degrees, the free tuition, the proximity to home, and the other material advantages of the secular institutions.

In a paper read before the Catholic Educational Association, 1906, Father Francis B. Cassilly, S.J., a prominent Catholic educator, answers an objection as follows:

> No one should argue that by taking special interest in these students we should seem to be putting the seal of approval on state university education, and so open wide its doors to all Catholics. Certainly, when a pastor establishes special instruction classes for children who attend the public school, he does not thereby sanction public school education; he is merely doing his best to counteract

its evil effects. Again, when a chaplain is appointed to look after the needs of Catholics in Protestant hospitals and similar institutions, does that put the approval of the Church on these institutions, and on the manner in which they are conducted? Not necessarily.

The Church in all such cases acts like a good mother. She sees an evil and if she cannot remove it radically, she strives to the best of her ability to palliate it, to minimize its evil results. . . . . Our Catholic institutions will probably have to continue, as in the past, to supply our Catholic leaders of thought, but without detriment to our own noble institutions of learning, it would seem that energetic and prudent action by Catholics toward relieving the situation (at our secular universities), would go far to stop one great source of leakage in the Church to-day.

There are no doubt various methods by which something may be done for the spiritual care and protection of Catholic students attending the secular institutions. Just what is to be done depends largely upon local conditions. By way of illustration the writer begs leave to outline the plan which has been carried out in behalf of the from four to five hundred Catholic students attending the University of Wisconsin at Madison.

In October, 1906, the writer was appointed their chaplain and empowered to establish a permanent mission. It was found undesirable to organize the students into a parish. In lieu thereof a special corporation was formed by the Catholic Bishop of Wisconsin and about thirty Catholic alumni. In its purpose, scope and achievement the institution is described by Archbishop Messmer as follows:

St. Paul's University Chapel is a religious and educational corporation chartered under the laws of the State of Wisconsin. Its purpose and design is to be an agent in the hands of the Church to preserve and fortify the faith in the Catholic students of the University of Wisconsin. It brings the students into more direct and constant contact with the Church. It supports a chaplain who conducts regular and special religious services, supervises the religious instruction of the students, and promotes their closer social intercourse. It has provided the site and buildings which are the home and centre of all these activities. In short, this corporation may be regarded as a Catholic "college" attached by the Church to the University of Wisconsin.

Sixty-five thousand dollars represents the amount of money thus far invested in the corporation. The chaplain toured the State for subscriptions and secured about thirty-three thousand dollars from individual Catholics. The Knights of Columbus contributed about $3,400; the Catholic Order of Foresters about $800; the students over $800, and the collections taken up in the churches by order of the Bishops of the State netted $8,000. A mortgage of twenty thousand dollars temporarily covers the balance.

Do the Wisconsin University authorities welcome or antagonize such a movement? Realizing, as they do, the influence of religious training on the character of the students, they openly endorse it. Mr. Charles R. Van Hise, President of the University of Wisconsin, said in a public address: "Religious instruction in the University of Wisconsin is impossible under our state constitution, therefore, the practical question to consider is, what shall be done under the existing circumstances. My answer is to urge each church to take up religious work and to provide a minister and building for the students belonging to it, for there are large groups of students who do not have the advantage of the social and religious facilities recently provided by the Y. M. C. A. and the Y. W. C. A."

The Church keeps in mind the temporal as well as the eternal fitness of things. If a Catholic chapel or hall is to be built at a secular university, the location must be one of the best, and the buildings must be in harmony with the surroundings. Rightly or wrongly, the young people admire and appreciate something that has "tone." Our buildings are worthy of their splendid surroundings. The beautiful chapel built of Bedford limestone in the Tudor-Gothic style excites the admiration of all who see it. A hall and reading rooms are in the annex.

H. C. HENGELL.

Madison, Wisconsin.

A CATHOLIC CONTRIBUTOR TO THE "ENCYCLOPAEDIA BRITANNICA."

(*Communicated.*)

The Tablet (London) of 18 November, under the heading "The Encyclopædia Britannica", has the following: "A correspondent favors us with the following list of more than two hundred articles on subjects connected with Religion and Church History, contributed by Catholics to the Eleventh Edition of the *Encyclopædia Britannica*." The list of articles is given. Among these are three by Baron Friedrich von Hügel, on "John the Apostle," "Gospel of John," and "Loisy." Lest any reader assume that the article on the Gospel of St. John represents orthodox views it is well to point out the following:

In its decision of 29 May, 1907, the Biblical Commission decreed that it is demonstrated by solid historical argument that John the Apostle and none else is the author of the fourth Gospel. On 18 November, 1907, Pius X decreed by Motu Proprio, *Praestantiâ Scripturae*, that this and all other decisions of the Commission were binding in conscience. Hence no Catholic worthy of the name, no Catholic worthy to teach the Catholic laity, no Catholic worthy the recommendation of the *Tablet* will disagree in print with the aforesaid decision of the Biblical Commission. To profess to be a sincere Catholic and at the same time to disagree in print with the Holy Father and his Biblical Commission were to assume in matters Catholic a Protean form not unknown to Modernism. Does Baron von Hügel disagree with this decision? He does, and that most clearly. In his article on Loisy, he shows knowledge of the above decision. In his article on the Gospel of St. John, he writes: "The reasons against the author being John the Zebedaean or any other eyewitness of Jesus' earthly life have accumulated to a *practical demonstration*" . . . "John the Presbyter, the eleven being all dead, wrote the book of Revelation (its more ancient Christian portions) say in 69 and died at Ephesus say in 100." According to Baron von Hügel therefore neither John the Apostle nor this straw-man of Eusebius, John the Presbyter, wrote the Gospel; but some other Ephesian Christian

of Judeo-Alexandrian formation; the Ephesian church officials added the appendix (110-120). The reference of the Gospel to "the disciple whom Jesus loved" is, according to the Baron, only a means taken in the appendix (John 21 : 24) to win for the Gospel the authority of this much mooted John the Presbyter. "To attribute this Gospel to him, as is done here, would not violate the literary ethics of those times."

We ask: Would such deception violate the literary ethics of the Author of Holy Writ?

In the same decree the Biblical Commission decides that Catholics may not in conscience hold that "the facts narrated in the fourth Gospel have been either entirely or in part made up as allegories or doctrinal symbols." Indeed, the Holy Father, by approving *in forma specifica* the decree of the Holy Office "Lamentabili" (3 July, 1907), condemned the Modernistic error that "the narrations of John are not really history but a mystical contemplation of the Gospel, the spoken words set down in that Gospel are theological meditations on the mystery of salvation but are destitute of historical truth".

Does von Hügel agree with the Holy Father, the Holy Office, and the Biblical Commission in this matter? Not at all. His article again and again runs counter to these orthodox views. In the fourth Gospel, he finds that "there is everywhere a readiness to handle traditional, largely historical, materials *with a sovereign freedom, controlled and limited by doctrinal convictions and devotional experiences alone.*" Note our italics. Only "doctrinal convictions and devotional experiences" control the handling of historical material in this Gospel; not facts of history, but facts of doctrine are presented to us. The seven great "signs" of John are all symbolical and to be interpreted not factually but doctrinally. Three of these "signs" (the author seems afraid to write *miracles*) John shares with the Synoptists. The first, the cure of the ruler's son, is "transformed almost beyond recognition", and cannot therefore be looked upon as fact-narrative. The second and third, the walking on the waters and the multiplication of the loaves, are only types and not fact-narratives at all. The four purely Johannine signs von Hügel interprets as "profoundly symbolical." True, the cures of the paralytic (5 : 1-6) and of the man born blind

(9: 1-34) "are based upon actual occurrences"; "yet here they do but picture our Lord's spiritual work in the human soul achieved through Christian history". "The raising of Lazarus, in appearance a massive, definitely localized historical fact, requires a similar interpretation, unless we would, in favor of the direct historicity of a story peculiar to a *profoundly allegorical treatise*, ruin the historical trustworthiness of the largely historical Synoptists in precisely their most complete and verisimilar part". "The book's method and form are *pervadingly allegorical*; its instinct and aim are *profoundly mystical*." "The fourth Gospel is the noblest instance of this kind of literature (the allegorical), of which the truth depends not on the factual accuracy of the symbolizing appearances but on the truth of the ideas and experiences thus symbolized." So that, in the fourth Gospel, we have very little of the Christ of history and very much of the Modernistic Christ of dogma,—symbolizing appearances and symbolized experiences. If all this is Catholic, then Pius X and the Holy Office and the Biblical Commission must be considered to have condemned Catholic doctrine. If however, all that we have cited from von Hügel is not Catholic, then what is the meaning of this reference in the *Tablet* to Baron von Hügel's articles as coming from a "Catholic" writer of the *Britannica*?

I have limited my remarks to the article on the Gospel of St. John. Much more could be written *à propos* of the article on Loisy. Suffice it to say that it is distinctly disloyal to Pius X and the policy of the Church. How can we assume that it is a Catholic who writes: "The Church policy, as old as the times of Constantine, to crush utterly the man who brings more problems and pressure than the bulk of traditional Christians can, at the time, either digest or resist with a fair discrimination, seemed to the authorities the one means to save the very difficult situation." Again we read, "The Biblical Commission, soon enlarged so as *to swamp the original critical members*, and which had become the simple mouthpiece of its presiding cardinals, issued two decrees." This is strange language from one whom the *Tablet* leads us to infer is a sincere Catholic; strange ignorance in an educated Catholic. A glance at the *Gerarchia Cattolica* for

1911 would have shown that the Biblical Commission is made up of three members only,—the Cardinals Rampolla, Merry del Val, and Vives y Tuto. I fail to see who are the "swamped members." None of the Cardinals has ever been accused of being "critical". Of course, the Baron refers to the forty-two Consultors. His reference is not happy. The swamping would imply that the Consultors had a vote. They have none. They are not on the Commission at all. They are simply consulted by the Cardinals whose duty it is to see that men like Loisy do not harm the deposit of faith by their pseudo-critical spirit. The Biblical Commission looks upon the Bible first and foremost from the standpoint of the deposit of faith and not from the standpoint of philology. The Consultors, at request, bring forward the philological arguments for and against an issue; the Commission examines these arguments; but always from the analogy of the faith which it is their bounden duty to keep free from harm.

Articles recommended to the laity as the writings of a Catholic upon Biblical subjects must be such as would receive the *Imprimatur* of a bishop, were they presented to him for censorship; they must be such as would certainly escape censure by the Congregation of the Index, even if they had the *Imprimatur* of a bishop. Surely the articles in question can not be said to have been written by a Catholic in harmony with the essential spirit and doctrine of the Church on so important a subject as the Gospels.

WALTER DRUM, S.J.

ECCLESIASTICS AND SCIENCE.

Dr. James J. Walsh, Dean of the Medical School and Professor of the History of Medicine at Fordham University, had occasion recently to comment on an editorial which appeared in the *New York Times*, the writer of which calmly assumed that the Church, and of course the Popes and the higher ecclesiastics, had nothing to do with science until the modern times. Dr. Walsh says:

> There was plenty of science in the past, and the Popes have always been close to it, or at least ecclesiastics have had much to do with furthering, patronizing, even discovering it.

THEODORIC, who discovered anaesthesia and antisepsis by means of wine as a dressing for wounds in the thirteenth century, and got union by first intention and boasted of it, was a bishop. We know his work not by tradition, but from his text-book. The father of modern surgery, GUY DE CHAULIAC, in the fourteenth century, was a cleric as well as a papal physician. The father of modern astronomy in the fifteenth century, REGIOMONTANUS, was a papal astronomer, and a bishop. While VESALIUS was remaking modern anatomy he was teaching, for a time, at least, at the Papal University of Bologna. COPERNICUS's great text-book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who under papal direction reformed the calendar. COLUMBUS, who discovered the circulation of the blood in the lungs, was a papal physician. CAESALPINUS, who described the circulation of the blood a generation before Harvey (it is easy to get that description in English), was his successor in the post of papal physician. Let us come to the seventeenth century. STENO, whose book laid the foundation of modern geology, was a priest and a personal friend of the Pope. MALPIGHI, whose great books on botany were published at the expense of the Royal Society of England because they were thought so much of, was a papal physician. Malpighi's name, by the way, is attached to more structures in the human body than that of any other man because of his discoveries. The first great series of text-books in science for general use in colleges and universities were issued at the Roman College by Father KIRCHER, the Jesuit who made the great Kircherian Museum at Rome. In the eighteenth century LANCISI, the father of modern clinical medicine, was a papal physician. MORGAGNI, the father of modern pathology (so hailed by Virchow), was the personal friend of four Popes and always stayed with them at the Quirinal when he visited Rome. SPALLANZANI, to whom we owe so much in biology and who is thought more of now than he was a century ago, was a priest.

It is especially amusing to have the suggestion that now for the first time, as it were, ecclesiastics are occupying themselves with things electrical. Father Diwisch was almost contemporary with Franklin in bringing down lightning from the clouds and showing its identity with electricity. Father BECCARIA was made a member of the Royal Society in England before he was forty for his discoveries in electricity in the eighteenth century. Abbé NOLLET is looked upon as one of the great electrical pioneers. The discoverer of the LEYDEN jar was a clergyman. GALVANI was a layman, but a member of the Third Order of St. Francis. VOLTA, AMPÈRE, OHM, COULOMB—these were all intimate friends of high

ecclesiastics of the Catholic Church and were encouraged in every way in their scientific work.

When a Cardinal in the modern time uses wireless telegraphy he is only taking advantage of a precious development of the heritage of science that has come to him mainly through the work and patronage of Catholic scientists and Catholic ecclesiastics in the past, so that instead of being a matter for surprise it is the most natural thing in the world.

COLORS OF FUNERAL PALLS.

In the colored plate in this number representing the priest celebrating a funeral Mass, the reader will notice perhaps with some surprise the red cover of the catafalque, whereas the present liturgy prescribes black. We anticipate questioning on this point by an explanation. The plate is an exact reproduction of a larger design found in Mr. Pugin's *Glossary of Ecclesiastical Ornament and Costume* (London, 1846). Referring to the medieval use of funeral palls, the eminent English architect says: "The Palls anciently used at the funerals of persons of distinction were of a most costly and beautiful description, frequently of velvet or cloth of gold, with embroidered imagery and heraldic devices. The colors of these palls were very various. Black was used in the sixteenth century, and perhaps earlier; but they were frequently made of red, purple, green, and blue, velvet or cloth of gold, with reference to the heraldic tinctures that were peculiar to the deceased."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Study of Religion.

The study of religion does not form part of Bible Study, but it is so closely connected with many Scriptural questions that practically the Biblicist cannot dispense with a knowledge of the results reached, or the theories advanced by the students of religion. Owen C. Whitehouse, of Cambridge, protests "against that Chaotic Monstrosity 'Comparative Religion'",[1] suggesting the name "Comparative Study of Religion", unless a more fitting term can be invented. He points out that religion is a concrete living reality, and that we might as well speak of 'comparative tree', or 'comparative dog', as of Comparative Religion. He rejects the implied intention of some well-meaning people that some kind of a universal jumble of religion, a *quasi* world-religious Esperanto, is to take the place of the old historic religions, furnishing us with a compound photograph of all religions. Such a universal religion appears to be the ideal religious condition of the world as implied in an article contributed by the Rev. W. Marwick, of Jamaica, to the *Expository Times*.[2] The writer studies the problem of "Religion at the Universal Races Congress". Though he doubts whether any such Congress could agree upon "a common Inter-racial Religion", he sympathizes with the hope expressed by one of the speakers that all the religions which include a desire to extend their influence will both contribute counsel and receive it, in the important task of selecting the *universalia* of humane ethical and social order. But passing over this question, which is a dream rather than a study of religion, we shall point out some of the more important recent publications concerning religion both in its general aspect and in its relation to the Old Testament and the New.

I. General Aspect of Religion. A recent writer is not far wrong when he expresses his opinion that the Study of Re-

[1] Expository Times, Oct., 1911, p. 36 f.

[2] Oct., 1911, pp. 42 ff.

ligion is making progress by leaps and bounds, and that this feature is a distinctive characteristic of the beginning of the twentieth century. Its literature is growing in volume as well as in its scientific apprehension whether real or imaginary. The field is too large for any single writer to compass it. Hence it is rather difficult to draw a mathematical distinction between works confining themselves to the general aspect of the study of religion and those connecting this study with Old or New Testament questions; a writer's general view of the subject often leads to special glimpses into Biblical fields. But overlooking such minor digressions, we may adhere to our division for all practical purposes.

Fr. F. X. Kortleitner has written a small work on the Biblical and Patristic doctrine as to the origin of polytheism.[8] The author investigates the causes of polytheism and the time of its origin. The work is partly connected with a former publication of the writer, entitled *De polytheismo universo*, etc., which has been discussed in a former instalment of our Bible Study. Fr. Kortleitner proves that, according to the teaching of the Bible and of the Fathers, human reason could know God, and that such a knowledge of God actually preceded the origin of polytheism. This theological proof might have been supplemented by an historical summary of the facts, but the writer did not wish to add this supplementary confirmation of his thesis. The author devotes the second part of his little work to a Biblical and Patristic study as to the time and the place of the origin of polytheism. His rejection of false interpretations of the Bible, e. g., Deut. 4: 19, is only a negative aid in the solution of his problem. Relying on his interpretation of Gen. 4: 26 and Ex. 6: 3, he arrives at the conclusion that polytheism had its origin before the Flood, but we doubt whether his interpretation will meet with general acceptance.

The reader is already acquainted with Reinach's *Orphéus*, more than 30,000 copies of which work were sold in France, and translations of which appeared in several languages. Father Lagrange drew attention to the unreliable character of the work in his booklet entitled *Quelques rémarques sur*

[8] De polytheismi origine quae sit doctrina sacrarum litterarum patrumque ecclesiae; Innsbruck 1911, Vereinsbuchhandlung.

l'Orphéus,[4] and in his article *Les religions orientales et les origines du christianisme.*[5] In this latter he shows that the Syrian cults, the worship of Isis, and the mysteries of Mithra had no influence on the Christian religion. The Archbishop of Versailles induced Mgr. P. Batiffol to give a series of conferences on the credibility of the Gospels in order to counteract the destructive influence of the Orphéus. The speaker dealt especially with the eighth chapter of Reinach's work entitled *Les origines chrétiennes*, and then published his discourses in book form.[6] The successive chapters deal with the silence of Josephus, the Rabbis, and the Romans, with the Catholic Canon, St. Paul, the Author of Acts, the Gospels, the Authenticity of the Discourses of our Lord, and the Historicity of the Gospel Story. Another refutation of the Orphéus was published by J. Bricout[7] who shows that the truthfulness of Christianity does not suffer from the results of the study of religion.

Not to mention such works as J. Henry's monograph on the Bambara tribe,[8] and P. G. Peekel's account of the religion and the sorcery as prevailing in middle New-Mecklenburg,[9] which furnish the raw material for the study of religion rather than deal with its problems, we must draw attention to R. Wielandt's book on the psychology of religion,[10] and F. Cumont's research into the Oriental religions in the Roman paganism.[11] The former of these works deals with a new branch of the study of religion, and promises scientific results that may have a bearing on Biblical exegesis; the last named work is a collection of lectures delivered in the *Collège de France*, which has recently appeared in an English translation.[12] Though the writer mainly describes the inner

[4] Paris 1910: Gabalda. [5] Le Correspondant 1910, July 25, 209-241.

[6] Orphéus et l'Évangile; Paris 1911: Gabalda.

[7] L'histoire des religions et la foi chrétienne. À propos de l'Orphéus de M. S. Reinach; Paris 1911: Bloud.

[8] L'âme d'un peuple africain: Les Bambara, leur vie psychique, éthique, sociale, réligieuse; Münster 1910: Aschendorff.

[9] Religion und Zauberei auf dem mittleren Neu-Mecklenburg, Bismarck-Archipel, Sudsee; Münster 1910: Aschendorff.

[10] Das Programm der Religionspsychologie; Tübingen 1911: Mohr.

[11] Die orientalischen Religionen im römischen Heidentum; Leipzig 1910: Teubner.

[12] Oriental Religions in Roman Paganism; Chicago 1911: Open Court Publishing Co.

development of paganism in the Latin world, and considers its relation to Christianity only incidentally, he conveys much information of great value to the Christian theologian. We learn here how the worship of the Phrygian Cybele, of the Egyptian Isis and Serapis, of the Syrian Ba'alim, and Persian Mithraism penetrated into and transformed Roman paganism, and thus rendered the latter susceptible of Jewish influence and facilitated the introduction of Christianity. The reader must not be misled by the writer's rhetorical exaggeration of the similarity between the reformed paganism and the incoming Christianity. It must be kept in mind that such resemblances or rather analogies do not imply the assumption that Christianity imitated the pre-existing pagan rites. Similar ideas and practices may be explained by common origin, exclusive of any borrowing.

II. The Study of Religion in its Relation to the Old Testament. The clearest and most complete summary of theories and facts pertaining to this branch of the Study of Religion may be found in a series of articles contributed by a number of specialists to the *Révue du Clergé français*: M. J. Bricout furnishes the introductory article;[13] A. Bros studies *La religion des primitifs*;[14] J. Capart writes on Egyptian religion;[15] Fr. P. Dhorme, O.P., contributes a monograph on the Semites, excepting the Arabs and the Israelites;[16] J. Labourt investigates the Iranian and Persian religious ideas;[17] L. De la Vallée Poussin gives us a survey of the religions of India;[18] H. Cordier studied Confucianism and Shintoism;[19] O. Habert deals with the religion of the Greeks;[20] A. Baudrillart, with that of the Romans;[21] A. Bros and O. Habert, with those of the Celtic, the Germanic, and the Slavonic races;[22] J. Touzard, with the religion of Israel;[23] etc. It is clear that not all of these subjects stand in the same close relation to the Old Testament, but all of them are in some way connected with Biblical questions.

[13] LXIV, 5-47.
[14] Ibid., 129-171.
[15] Ibid., 257-292.
[16] Ibid., 385-419; 513-544.
[17] Ibid., 641-673.
[18] LXV, 5-25; 129-168.
[19] Ibid., 257-273.
[20] Ibid., 385-427.
[21] Ibid., 513-554.
[22] Ibid., 641-670.
[23] LXVI, 513-561; 642-683.

The reader will come to understand the value of these articles, if he will compare them with other works written on the corresponding subjects. Fr. Dhorme, e. g., finds that the Assyro-Babylonian religion is Sumero-Accadian; its original form was monotheistic; its gods are grouped in three ternaries; there is no vestige of Totemism or Animism. The results or rather the theories of M. Jastrow and T. G. Pinches are quite different; it is hard to say which is their main trait, whether fancy or obscurity. Mr. Pinches [24] gives us "Notes on the Beliefs of the Babylonians and the Assyrians" in which he follows up the development of the gods: first, natural objects are endowed with life, and then they are deified, variously according to various towns and localities. Next, the political prominence of Babel caused Marduk to be regarded as the principal god. Finally, owing partly to political considerations, partly to philosophical speculations, a monotheising tendency showed itself, which represented all the other local gods as mere manifestations of Marduk. The pagan theology, we are told, lasted in Babylonia far into the Christian time, and the writer hopes that further excavations will prove his contention. In Assyria too, Mr. Pinches finds a compromise between polytheism and monotheism. By a dexterous mixture of theory with fact, writers on this topic become naturally very voluminous. In the fourteenth fascicle of the German revised and enlarged translations of Jastrow's work [25] the reader was consoled by the encouraging hope that the publication would be finished with about the sixteenth fascicle. But this vain hope was scattered in the fifteenth fascicle which shifts the end of the work to the twenty-first. However, our disappointment can be borne with equanimity, if the author is kind enough to furnish us with a good analytical index of his otherwise unmanageable production.

Quite a number of writers touch upon the development of religion in Palestine. D. D. Luckenbill [26] considers ancestor worship as the starting-point of Palestinian religion. He describes the usual proofs for the religious views of primi-

[24] Expository Times, XXII, 163-167.

[25] Die Religion Babyloniens und Assyriens; Giessen, Töpelmann.

[26] The Early Religion of Palestine; Biblical World, XXV, 296-308; 368-379.

tive times; sepulchres, stone altars, human sacrifice, amulets, steles, dolmens, etc. The writer denies that Babylonian influence made itself felt in Palestine long before that of Egypt. Only in the Assyrian times was there any considerable influence from the East in the Palestinian regions. This view is based merely on general considerations, but they seem to be valid against pan-Babelism.—M. A. Loisy's theories on the religion of Israel are still kept alive. In 1910, there appeared an English translation of the work,[27] and an authorized Italian version.[28]— Winckler, P. Haupt, and E. Meyer advanced the view that the religion of Israel was at first the religion of the tribe of Juda, and that this tribe imposed its rule and its religion on Chanaan and the whole of Israel only in the time of David. Caspari [29] denies this theory, maintaining the conservative view that a united Israel and the religion of Yahweh existed before David's time. The historical David did not exert such an influence; both Israel and Yahweh came out of the desert and did not spring into being under Chanaanite influence.—C. F. Burney [30] believes that Four and Seven are divine titles, and endeavors to prove his belief by an appeal to a number of names of places. Now, both these numbers refer to the Moon-god; for there are seven days in the week, and four quarters in the month. Hence he connects Yahweh, the God of Abraham, with Sin, the Moon-god, maintaining that this latter god was adored in Chanaan before Abraham's immigration.—According to K. Budde,[31] Moses brought mono-Yahwism to the people of Israel; real monotheism was introduced several centuries after Moses.—Prof. T. K. Cheyne writes on "The Two Religions of Israel with a Re-examination of the Prophetic Narratives and Utterances." [32] Anyone acquainted with Cheyne's favorite theories is not surprised to find that the two religions are the Yahweh and the Jerahmeel religion. In his handling of the Old Testament text he is as arbitrary as he is wont to be where the existence of his pet-theory is in question.

[27] The Religion of Israel; London, Unwin.

[28] La religione d'Israele; Piacenza, Soc. editr. libr. Pontremolese.

[29] Allgemeine evangelisch-lutherische Kirchenzeitung, XLIII, 410-412, 436-439, 458-460.

[30] Journal of Theological Studies, XII, 118-120.

[31] Rektoratsrede, Marburg 1910: Elwert. [32] London 1911: Black.

It is rather refreshing to find in the midst of such wild theories at least one writer, T. Karge, who defends our traditional history of Israel's religion.[33] Only the first half of the work has appeared, in which the writer establishes the historical possibility of the Sinaitic covenant, and traces the idea of this covenant in the historical works of early Israel. This latter portion of the work is to be completed in the second half of the whole work. With certain reservations, Karge follows the critical dating of the Pentateuchal components; the prophetical writings and the other books of the Old Testament run parallel to these. The common reader will be overwhelmed with the erudition of the writer; he will find it rather hard to follow his main argument. Hence the outline of the work as given in the full title must be kept in mind in order to derive the full benefit from its perusal. The historical documents, attributed by the critics to the Elohist and the Yahwist respectively, are assigned to the time of the early Kings, and are treated as trustworthy sources of history. Let us hope that the author will be able to complete his work without much delay.

We might add here a number of works dealing with special questions concerning Israel's religion and the Old Testament, such as the development of the Messianic idea, the problem of suffering, the future life, the hope of a resurrection, eschatology, the kingdom of God; but space forbids us to enter into these discussions of a less general character.

III. Study of Religion in its Relation to the New Testament. Dr. Robert Hume has chosen for his subject of study the corner named India. The title of his book "An Interpretation of India's Religious History" [34] is not clear in itself, nor descriptive of the contents. But the author knows more of his subject than he has been able to indicate in his title. He gives us first a sketch of the early religious history of India; then, a sketch of the later religious history. Next, he writes a rapid description of modern Hinduism, estimating its weakness as well as its strength. The book closes with a chapter on India's preparation for Christ, and Christ's power to meet that preparation. The reader will admire in this chapter the height of emotional eloquence to which Dr. Hume can rise in his writing.

[33] Geschichte des Bundesgedankens im A. T.; Münster 1910: Aschendorff.
[34] London, Revell.

T. G. Tucker writes on "Life in the Roman World of Nero and St. Paul,"[35] and gives us many valuable hints for the exegesis of the New Testament. The Book of Acts and the Pauline Epistles are especially kept in view.—R. Hoyer gives us a pamphlet entitled "Greek Philosopher and Historical Saviour."[36] The writer maintains that about 80 B. C. an attempt had been made to propagate the esoteric teachings of the Academy, and that thus the Christian doctrine of salvation had a precursor.—A. Jacoby contends that the Hellenic and especially the Oriental mysteries influenced St. Paul to such an extent that Christianity itself became more and more a mystery, and reacted against this by the formation of the Church.[37]—Th. Kluge writes on *Der Mithrakult.*[38] He investigates the origin of the Mithra worship, its organization, its doctrine and liturgy, and its relation to Christianity. He is of opinion that the Christian eschatology, sacramental economy, liturgy, and mysticism were highly influenced by Mithraism.—A. Meyer too writes on the question, how far the New Testament ideas are influenced by the non-Biblical religions. These various works are in keeping with the general tendency of our critical age to belittle the divine nature and teaching of Jesus Christ. We do not deny that men may be better prepared for the Christian faith by religious doctrines and practices which show at least an analogy with the teaching and the liturgy of the Church; but such similarities do not show that the Church adopted these portions from paganism. The converts from paganism became thoroughly Christian in their faith and liturgy, whatever might be the external form in which they expressed their new religious life.

We might add here a number of works dealing with Talmudic writers and their view of Christ and His doctrine. But these are of less importance for the Study of Religion; for far from being the expression of pure Judaism, they are mostly tainted with the *odium theologicum* with which the writers of the post-Christian Synagogue are so often charged.

[35] London 1910: Macmillan.

[36] Griechischer Philosoph und geschichtlicher Heiland; Frankfurt a. M., 1910: Neuer Frankf. Verlag.

[37] Die antiken Mysterienreligionen und das Christentum; Tübingen 1910: Mohr.

[38] Der Alte Orient, Leipzig 1910: Hinrichs.

Criticisms and Notes.

LIFE OF JAMES CARDINAL GIBBONS. By Allen S. Will, A.M., Litt.D. Baltimore and New York: John Murphy Co.; London: R. & T. Washbourne. 1911. Pp. 414.

To the unbiased literary critic who views the Church of Christ as an institution perpetuating the truth, simplicity, and humility of her Divine Founder, there is something repugnant in the calculated glorifications with which churchmen are heralded during their lifetime by those whose personal relations would appear in some way to be affected by their attitude toward present authority. True worth does not depend for its influence on the pageantry which is ordinarily used to advertise alike the pretender and the hero; and though it is on the whole true that heralding has its good uses, in the case of the priest it needs to be more or less impersonal in order to outlast that personal idolatry which is a distinct characteristic of worldliness. The best models of biographical history are the Gospels and the Acts of the Apostles. The heroes around whom that history of the first sixty years of our era circles, not excepting our Lord and His Blessed Mother, are very scantily sketched; though the influence which their teaching has exercised during all these centuries has never been dissociated from their names. The same may be said of Moses, in the Old Testament, and even of David, though the position of both as political leaders called for a distinctly secular treatment of their personal relations to their people.

It is something of the latter, that is to say a public, motive which has caused the publication of the biography of Cardinal Gibbons. His activity as a consistent churchman and devout teacher of truth in the midst of an open-minded people that has witnessed his actions and listened to his words without being influenced by the traditional prejudices of European communities, has given to his life a significance which renders an objective survey of it as a matter of instructive history both appropriate and helpful. That survey comes as a natural landmark in appreciative national history, and as an appeal to, no less than an exposition of, popular gratitude, at the end of fifty years of public life. "Not only is it true that the principal labors to which he has hitherto devoted himself have been concluded, but some of them were finished so long ago that their details have been almost forgotten by a generation intent chiefly on the things of the present." (Preface.)

If one turns to the work itself he will find it quite in harmony with this spirit of objective literary recording which separates such

writing from the mere offerings of eulogistic appreciation on the one hand or of biased criticism on the other. The writer, apparently not of the Catholic fold, a fact which under the conditions adds to his credentials as an historian of the Cardinal, is fully conscious of the responsibility which forbids to a trustworthy biographer the making of "any compromise with the standards which should govern an impartial biography".

Of the contents of the book we need not give any detailed account. Criticism we have none to make. The fact that the highest civil authorities of the present day in the land publicly credit the Cardinal with the honor and merit of being the foremost American citizen as well as the highest ecclesiastical representative of his Church, suffices to prove that he has served his country by the excellence of his moral influence as a priest and bishop. If respect for public morality were less general in the United States than it is, it would not be praise to say that Cardinal Gibbons has been as popular among non-Catholics as he is among his own faithful flock. As it is, such praise is a just source of pride, more so than it would be in any "Catholic" country to-day. Better than any public man before him in the long line of worthy prelates has Cardinal Gibbons expressed the Catholic ideal of democratic authority as it is embodied in the very notion of the hierarchical Church. He is an aristocrat by reason of his position, yet not one who claims aloofness from the commoners, as though the responsibility indicated by his purple robe were identical with native rights of superiority. He knows men because he has lived among the poorest as well as the most select, has heard and seen and felt their needs and their aspirations, their weakness and their strength. He is commonly credited with the gift of being "liberal", as if to contrast that quality with the "conservative" mood of those who use their minds only in expectant subordination to the pleasure or the prejudices of Roman authority in its traditional exercise. To understand this feature of the Cardinal's to be a virtue that honors the man no less than the ecclesiastic, one must be able to discriminate between the faith and discipline of the Church whose head is the Roman Pontiff, and the habits of mind and heart which receive their bias in Italian rather than cosmopolitan Rome. The City of the Popes is a strange mixture of sentiment and action, of faith and credulity, of noble devotion and religious renunciation and intriguing ecclesiasticism. This does not sound well; but all except the Italian Romans know it to be true, and it explains how a well-informed Catholic may at once love Rome with the most sublime attachment and yet dislike its byways and pretensions which attach the label of infallibility and religious obedience to a

thousand trifles that are but the clingings of dust to the feet of the Apostle, the trimmings on the vesture of a Pontiff whose heart is with God, yet accessible to sound and light and touch when not in the Holy of Holies where Jehovah reveals to him His counsels.

Some criticism has been made of the Cardinal's attitude toward the Germans as manifested in his opposition to Cahensleyism. To us the facts as stated by Mr. Will are easily interpreted in the light of true occurrences, unless one feels that something ought to be allowed to popular sentiment beyond the record of ostensible motives and acts.

There are other questions touched upon in this volume which revolve about the incidents of the Cardinal's life, and in which his thought is supposed to have been the directing influence; of these also men will judge differently according to the interests they have at heart. To us they seem to have been presented here as dispassionately as can be expected, and the reader who wishes to judge the true merit of things will have to wait for a long day when God's light is added to our obscure vision. In the meantime it is good to have so ably and agreeably written a biography of a contemporary churchman from whose action we may learn how to deal with present issues when the knowledge that rests on true principles alone fails in its accidental application.

THE PAPACY AND MODERN TIMES. A Political Sketch: 1303—1870. By William Barry, D.D., sometime Scholar of the English College, Rome; author of "The Papal Monarchy"; and Contributor to "The Cambridge Modern History". London: Williams & Norgate; New York: Henry Holt & Co. 1911. Pp. 254.

This is one of the third series of ten volumes in the "Home University Library of Modern Knowledge" now in course of publication. The aim of this Library, we are told in the Preface, is "to meet the new hunger for knowledge, for guidance in study, for access to the results of recent research and thought. . . Neither cheap reprints nor cheap class-books can serve the purpose indicated. The demand is for readable *new* books inspired by knowledge of the latest research and critical thought, comprehensively planned rather for advanced than juvenile readers." It was a good inspiration on the part of the Editors to ask Dr., now Canon, Barry to discourse to the large public whom this inexpensive and excellent series of books is reaching, upon so interesting and important a subject as the political relationship of the Papacy to modern times. It is a subject that Dr. Barry has made his own, as he has lately proved by his series of articles in the *Dublin Review* on the Papacy

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in its relations to the world. On this question the eminent author brings to bear all that wealth of learning, that astonishing and comprehensive knowledge of history, that wide grasp of the real co-relation of historical events and world-movements which to an ordinary man might appear wholly unconnected with one another, and that penetrating insight into the philosophy of history—all of which are his in a very remarkable degree. But Dr. Barry is a scholar and writer of world-wide fame, and there is no call upon a reviewer to say more in praise of him.

It was no mean task to present a history of the Papacy in relation to politics from 1303 to 1870 in a small volume like the present one. Many writers would have been able to give us a series of events; few probably, if any, could rival Dr. Barry, even in their own departments, in so presenting the events of history as to enlighten us about the play of forces, the relations of cause and effect, of which those events are the outward phenomena and signs. Dr. Barry is modest and he tells us that he speaks "of course, always under correction, with a deep sense of . . . inadequacy in grappling with matters so difficult and so controverted" (Preface, p. vi). But *cuique in sua arte credendum;* and the subject of this little work is peculiarly the author's own—though at the same time only one of many matters of which he is master. We may be content therefore to learn from him; though he would be the last to claim that he speaks with infallibility.

It is out of the question to give here a sketch of the contents of this volume which the author says is itself a sketch. It is a sketch very much filled in; with abundance of light and shade and those touches which make the picture stand out wholly real and life-like. Again and again, after giving us a wealth of facts, so abundant that they produce even a sense of confusion, Dr. Barry clears the view by a pregnant sentence, often merely a couple of lines, which tells us the inner meaning of all. Take one sentence only from the Prologue, entitled "The Vatican and the Roman Father". The author has given us a picture of Medieval Europe under feudalism. "Medieval Europe," he says, "was a camp with a church in the background" (p. 17). Could the position of the Church in relation to the world of feudalism have been more aptly summed up?

Dr. Barry has a thesis. It is, if we mistake not, that our liberties, as much now as in the days when popes were kings and arbiters of kings, are indissolubly bound up with the Papacy. This may seem a bold statement: we do not think we are misrepresenting the author in attributing it to him. The old order indeed has passed, never to come back. The old idea of Christendom as a monarchical theocracy in the temporal order, with the Pope at the head, is gone.

The relations of popes to civil governments have changed. This volume traces the change. But the Church has not changed: the essence of the Papacy is still the same. The Papacy has always stood for liberty and the rights of man over against tyrants. Individual popes fell below this ideal, and consented to alliances with and subjections to ambitious and dominating princes, with disasters untold to liberty and to the Church; but their very position as chief spiritual rulers of the Christian people throughout the world invariably brought them back, sooner or later, to the ideal of independence—independence of temporal rulers for the sake of their spiritual children, for the sake of liberty of conscience and the rights of revealed truth to have its way unhindered by sovereigns, or sovereign peoples, who would fain bend it to their own purposes and subject the spiritual to the temporal order. There are other tyrants than kings and emperors: there is the tyranny of factions raised to power by movements toward that liberty of the people of which factions have proved, in their day of power, the chief enemies. Both tyrannies have been opposed by the Papacy; or rather from its very nature the Papacy is, as an institution, in permanent opposition to all the tyrannies. Representing a principle, the religious principle, which must always claim complete liberty of action in its own sphere, the Papacy is thus a standing type of liberty and of the rights of the individual. It is for this reason that Pius IX said "Non possumus"; it is for this reason that Pius X remains a prisoner within the walls of the Vatican Palace.

Much of the story Dr. Barry has to tell is very sad reading for a Catholic, and indeed for any Christian man; even for any lover of humanity who does not hold to religion at all. It is the story chiefly of the human side of the Church. There is another side, most glorious and resplendent; but the author's scope did not permit him to insist chiefly upon this. Yet, in spite of all abuses and the utter degradation of the Papacy at certain periods, it is true to say that the Pope stood and stands for ideals that society cannot do without. Dr. Barry is not one of those pessimists who look upon our times as being the latter days when faith is dying and religious people must prepare themselves for the end. In the Pope as he is now, the voluntarily-acknowledged head of a world-wide voluntary religious organization, almost entirely cut loose from official connexion with States, depending securely upon the loyalty of the millions who believe in him for what he is, not because of any support given him by rulers, Dr. Barry sees the hope of the future; and he looks to a democracy enlightened and guided by the spiritual forces that emanate as strongly and as vigorously now from the See of Peter as they have done in any period of the Church's history.

HISTORY OF POPE BONIFACE VIII AND HIS TIMES. By Don Louis Tosti, O.S.B. Translated by the Right Reverend Monsignor Eugene J. Donnelly, V.F., Pastor of St. Michael's Church, Brooklyn, N. Y. Christian Press Association, New York.

It required great courage and extraordinary application on Monsignor Donnelly's part to undertake a translation of Tosti's well-known documentary history of Benedict Gaetano, known to fame as Boniface VIII. This great Pope and champion of the rights of the Church was born, lived, and reigned in one of the stormiest periods of Church History, from 1294 to 1303. Monsignor Donnelly, a busy, hard-working parish priest, has patiently and persistently accomplished his labor as a translator of Tosti's well-known life of Boniface. If the translator had imitated the average modern historian he would have ignored Tosti's rather complex and unpolished style, thrown out the heavy documentary part of the work, and given us perhaps a more readable book, but not a true translation nor an honest history. But the translator wished above all things to be honest; so he has given us the form and the matter of the original in a faithful English dress. The proof-reader has not always been faithful, and is therefore responsible for some minor errors.

The translation is of great value, and in fact invaluable for those who cannot read the Italian original yet wish to have a correct account of the life and times of a greatly abused Pope, but a sturdy and unconquerable champion of the rights of the Church against usurping kings and robber barons in the Middle Ages. It was his loyalty to the secular privileges of the Church that has made him the object of Dante's hate (for Dante was an imperialist), and of the abuse of Gallican and Febronian writers in France, Germany, and Italy.

The stirring incidents of Boniface's life from the time he succeeded Pope Celestine V to the personal assault made on him at his family home at Anagni, are all faithfully recorded. The sacrilegious attack on his person at Anagni by Nogaret and Sciarra Colonna, the two minions of the despotic and licentious King of France, Philip the Fair, is graphically told. The falsifiers of many of Boniface's letters by Gallican sycophants are also exposed in this work, which is as interesting to read as a good novel. The Right Reverend translator has set an example to our learned parochial clergy by using his talents and his spare time in helping the cause of Catholic literature.

HENRY A. BRANN, D.D.

SOCIAL FRANCE IN THE SEVENTEENTH CENTURY. By Cecile Hugon, Sometime Scholar of Somerville College, Oxford. With twelve illustrations. New York: The Macmillan Co. 1911. Pp. 321.

FRANCE AND THE FRENCH. By Charles Dawbarn. With sixteen illustrations. New York: The Macmillan Co. 1911. Pp. 322.

Mr. Hugon's book makes remarkably attractive reading. Much of it is new, not in the events it relates, but in the moderation and impartial judgment with which the author views men and things wherewith historians have been variously exercised and have expressed decided opinions in opposite directions. These views are the outcome not so much of analysis of great general effects in national history as rather of a study in details of popular sentiment, exhibited in the literature of the times. They seem to be a true, because unartificial, reflexion of the mind of the mixed classes of society in France during a period when the courtesan and the clergyman seemed to be the only factors in public life.

To ecclesiastics the volume has its chief interest in the final chapters that have to do with the religious aspect of Richelieu's regime under Louis XIII and Louis XIV, when we meet the churchmen of greatest renown in French history, the age of Bossuet and Fenelon, of Port Royal and the Gallican liberties. Our author does not write with religious bias, and that is a point which the religious-minded reader will hardly forgive him. He seems inclined to apologize for the Jansenists and considers them an intellectual force superior to the Jesuits, for whose teaching and influence during that time however he shows much respect. These, he thinks, knew how to accommodate their spiritual direction to the foibles of the great, and thus retained a more useful hold on the authorities and were able to do good where a more pressing asceticism would have simply alienated men from religion and turned tolerants into persecutors. The reader must act likewise to avoid being scandalized at what Mr. Hugon says of some of the clergy and their relations, whilst he gives unstinted praise to the holy and well-meaning ecclesiastics. His views and revelations of the weakness of religious life should not be taken as criticisms of the Church, but should be viewed in the light in which Christ and the Christian Fathers speak of the shortcomings of would-be-representatives of the Church; and we rather think that such an exposition, in what purports to be history, is rather wholesome than otherwise. If the weak are apt to be scandalized because they are not accustomed to take a true perspective of things past, the reason-

ably fair-minded can only be edified at the evidence of true virtue growing in the neighborhood of luxurious weeds.

Quite different, not only in its immediate scope, but also in tendency as well as in the quality of its historical criticism, from the foregoing book by Mr. Hugon is *France and the French* by Mr. Dawbarn. It deals largely with present-day conditions in the Republic of France. In purpose it is an apology for the French character as seen by the author, who confesses to strong sympathy with the intellectual and brilliant qualities of the modern Frenchman. The declared viewpoint is that of impartial judgment, and the chapter on the study of comparative moralities is apt to serve as an advertisement to the same effect. There is no lack of expressions that indicate the writer's disposition to see lights and shades in those of whom he speaks in judicial fashion.

Naturally we are more directly concerned with the religious aspect of modern France, and hence we read with more than passing interest and attention such chapters as "The Church and Clericalism", and we are prepared not merely to allow for religious differences in one who does not happen to see the Church from the inside, but also to find the policy of the French Clergy as a body criticized, if not condemned, for their lack of organized anticipation of the events which destroyed their sacred strongholds. Mr. Dawbarn finds the clergy willing to yield to the authority of Rome, even where it means the sacrifice of deep-rooted political prejudices; but he has not much hope in the future revival of religion, despite a certain momentary reaction which appears to operate in favor of the Church as separated from the State. But the trustworthiness of his knowledge, apart from impressions, as well as of the judgment based upon his diagnosis, reveals itself when he soberly tells his readers that "the one bitter pill for intelligent Catholicism to swallow" has been the Pope's decreeing his own infallibility in 1870. "That the Pope can do no wrong is surely as hard a doctrine for the lay mind to accept as that the Sovereign of a free people rules by Divine right." An historian who can utter such bigoted nonsense, in view of the accessible information offered him by living in the midst of French Catholics, is utterly incompetent to write about them. We need say nothing further about the value of our author's judgment or knowledge. He writes his impressions of the French people; that is all. To historical objectivity the volume can lay little or no claim.

AN EIRENIC ITINERARY. Impressions of Our Tour, with Addresses and Papers on the Unity of Christian Churches. By Silas McBee. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. 225.

The volume contains the impressions received during a tour through Europe and the Near East undertaken chiefly for the purpose of ascertaining the attitude of the dismembered sections of Christendom toward one another, and of drawing from these observations some definite conclusion regarding the basis on which an ultimate union of the different denominations who claim Christ as their teacher, might be effected.

The author's conviction as to the principle that should underlie and control such a union is that of a proper estimate of the worship which represents the spiritual ideals and aspirations of the different communions of Christendom. "Individualism" and "institutionalism" are elements of divorce since they ignore that fundamental law of love which is God's governing principle and Christ's greatest law. The author does not propose to solve the existing difficulties that prevent union by advocating any definite scheme or plan for unity. His is rather a plea that is illumined by certain experiences which he proposes to make accessible to others interested in the extension of the Kingdom of Christ.

However much we may sympathize with the ideal proposed by Dr. McBee, we must declare his aspirations hopeless. The facts of the conditions which he has observed among religious bodies in his journeys through Russia, Italy, Egypt, Syria, Constantinople, France, and England, must have told him that the principle of love cannot be applied to eliminate truth of fact or the facts of truth. If Christ came to announce Himself as God and demand man's faith in Him on the ground of the credentials He held, then man is not fulfilling his duty by a response of eirenic love toward his fellows. The intellect must give its service to God and enlighten the heart unto rational obedience as well as unto tolerant mercy. Religion rests on truth, and truth rests on dogma, as much as art rests on science. To say that I can love God as a father without believing Him as the authority which orders the homage of my intellect is to say that I can build or design without mathematics and physics. It is a truism, yet it is untrue, and no constructive worship is possible on a basis of pure love. It would turn us back to Plato instead of interpreting Christ.

Literary Chat.

A Heroic Priest is the title of an affectionate and edifying biographical sketch of a young priest who died in 1908 in the Diocese of Brooklyn. The title page styles him "The Apostle of Coney Island", and the story of his life, simply yet touchingly written, reveals the singularly gifted mind and heart of a priest who, having been a Roman student, gave all his energies to the service of the Italian immigrants, until he succumbed to the severe labor, leaving behind him the sweet odor of pastoral devotion. His friends, anxious to perpetuate his memory among the scenes of his missionary zeal, have published this handsome volume, with the intention of devoting the proceeds to that end (Address: Dr. Brophy Committee, Post Office, Coney Island, N. Y.).

Father Matthew Russell, S.J., who has edited the *Irish Monthly* for thirty-eight years, is still writing other things besides his matchless Emerald periodical. Here is a collection of biographical sketches, the popular saints whom most of us know, but whom Father Russell has a way of surrounding with new forms of affectionate glory in verse and prose. The book ends with a Colophon that prepares the reader for what he will find in the book:

"'Tis many a year since a little child
Was wont to pore o'er the pages
That told the tale of virgins mild,
Of martyrs and sainted sages;
Till he learned to love the saints above
Like sisters and like brothers;
May his little book light up that love
In his heart grown old, and others!"

The *Survey*, a journal of constructive philanthropy, has a short story (2 December, 1911), by Mary Boyle O'Reilly, the gifted daughter of John Boyle O'Reilly, which contains some fine strokes of a pen that knows how to reveal life and thought among the minor vaudeville lights. One of them in her street-slang gives us this classification of Catholics: "You can take it from me for a fact she's gone so crooked that if the Pope of Rome was to try and straighten her out the old gentleman would be tired of his job. I says that 'cause Jimmie and Stella is Catholic Catholics. That's what they was raised, and that's what they'd better live up to. Now there's Catholic Catholics—they think well on the saints, and bein' sorry for your sins; and then there is just Catholics, *they don't*, but they are tonier, more style, and no bother, and they call theirselves the High Church of England . . . "

Della Dalrimple is being attracted by a social worker who gives her some light on how to save a young girl friend from the effects of folly: "Could we help her a little, perhaps?" asked the social worker.

"My, no, Stella would starve before she took a cent!"

"I did not mean that way exactly," explained the other, "but just being friendly, letting her know we care, giving her a lift out of the loneliness."

"Oh! I see—that's real kind, I'm sure. But I'm afraid Stella don't go to your church."

"What has that to do with helping? Surely we women can lend each other a hand whichever our church."

Miss Della Dalrimple drew a long breath: "Honest, that sounds good to me," she said. "That's what you call being a *f*ilanthropist, ain't it? Say, I'd like to be one of them *f*ilanthropists myself. Still I think", etc.

Della Dalrimple finds that being a *f*ilanthropist "gets to be real responsible." To get her friend Stella out of trouble Della has to see the priest:

"It was a new priest came into the parlor. He was *young* you understand . . . but he listened all right; and say it was surprisin' how he caught on. Honest, he wasn't so young after all. At the end he says: 'Sunday at two-

No, I will not forget. Good-bye, Miss Dalrimple, you are a good woman. May Gawd bless you.'"

"Well! I was took back! Before I thought I says: 'Say that again and say it slow.'

"Then he smiles—my but he had a lovely smile. So I says: 'Go as far as you like. I'm putting you wise. It's going to be a screamer of a christening and I'll be the godmother.'"

"Then he looked real solemn. 'I'm sorry to hear you have planned that, Miss Dalrimple,' he says, 'because I'll have to disappoint you.'" etc.

But Della finds a Catholic godmother whom she has first however to remind of her duty as a Catholic Catholic. "Honest, don't being a *f*ilanthropist get to be real responsible?"

It seems that Esperanto as a language medium of international communication is gaining marked success. It has great advantages over all other devices hitherto attempted in the same direction. We notice that the announcements of nearly all important international congresses, scientific, economic, and religious, contain discussions in Esperanto. The *Espero Katolika*, a monthly published in Tours, France, with agencies in every capital of Europe, is now in its eighth year, and seems to prosper under the direction of the Abbé Duvaux. There are other religious journals in the same tongue, and the Y. M. C. A. has a monthly, *Dia Regno*, with a large circulation. In France Esperanto is taught in some of the public schools, in the normal schools for teachers, and in all the higher military and naval schools. The same is practically the case in Germany. In England the University of Oxford and the Royal College of Surgeons have incorporated Esperanto in the curriculum of examinations, and the Government Board of Education pays for its teaching in a number of the rate (public) and technical schools.

In some parts of Canada where there are a number of nationalities whom the priest has to address and whose confessions he has to hear (in one case, as in Brandon, the inhabitants speak as many as thirty-two languages among them), the priest has succeeded in teaching his people Esperanto. Various rituals, like the *Methodus Excipiendi Confessiones Ordinarias in Variis Linguis* (Messis: Amsterdam, Holland) include Esperanto. All of which indicates that the former objection of impracticability, which killed Volapuk, and its thirty or forty progenitors, is being actually overcome.

P. Alois Stockmann, S.J., has issued a new (third) edition of the late P. Alexander Baumgartner's life of Goethe, the first volume of which was issued in 1879. The work provoked not only criticism, but also a considerable amount of original literature, which added to the light thrown on the prince of German poets. More than three thousand biographical commentaries and monographs, sufficiently important to call for notice, have appeared since that date. P. Baumgartner himself kept account of these to the time of his death in 1910. The picture which the eminent German Jesuit has drawn of the hero is somewhat softened in the light of the newly revealed circumstances and correspondence to which the critique of P. Baumgartner has led, and of which Father Stockmann now gives us the chastened result. There are three volumes; the first of the new edition takes us from 1749 to 1790, and covers the youth and "Wanderjahre" of the poet.

The Lamp devotes the leading article in its December number to a discussion of the Church Unity Octave, instituted by Father Paul James Francis, S.A., of Graymoor, New York. The Octave begins on the feast of the Chair of St. Peter at Rome, 18 January, and ends on the feast of the Conversion of St. Paul, 25 January, 1912. The devotion has the approval of the Cardinal Archbishop of New York and of the Holy Father.

Father H. C. Schuyler's two attractive little volumes on the *Charity* and on the *Courage of Christ* are now followed by a third on the *Obedience of Christ*. He points out in well-reasoned and concise language the reasons of man's obedience, which is based upon the right use of his free will. To sanctify and confirm this right exercise of the will as set forth in the Christian religion, the example of the Man-God is unfolded in His triple relation to His Mother and His Foster-Father, to the civil authorities, and finally to the all-absorbing will of the Heavenly Father. The three volumes make edifying reading for the devoutly inclined and serve as a suitable gift at this holy season.

Books on economic problems, "the social question" especially, multiply so rapidly these times that it becomes difficult to note even their titles and their general bearings, to say nothing of their intrinsic value. One of the more recent of this class of books comes to us from Ireland. It is entitled *Private Ownership: Its Basis and Equitable Conditions*, by the Rev. J. Kelleher. The book bears the *Imprimatur* of the Archbishop of Dublin. It contains a solid defence of the right of private ownership in property; a strong plea for social reform; a critique of Socialism, and a suggested program of reform on "individualist lines". These of course are familiar topics; and if Father Kelleher has not added to their discussion much that is substantially new, he has certainly presented them in an unmistakably clear light, in good vigorous English, with abundant cogent reasoning and timely sane suggestions. The book, though small in quantity (pp. 226), is weighty in quality.

In Father Kelleher's program of social reform there is one item deserving of special notice, since it seldom if ever is put forward by Catholic writers. It pertains to the equity of "unearned increments". Land situated near a growing community increases in value by this very fact. Now "it does not appear equitable that landlords should be permitted to receive enhanced prices" on the title of this "artificial value", and it is not reasonable that they should be left to exact a constantly increasing toll from the country's resources. "When the general good requires it, such building sites," he thinks, "ought to be transferred to the State—of course with adequate compensation, just as is done in case of the construction of railways and other public utilities." The author's contention seems just and sane (Dublin: Gill & Son; New York: Benziger Bros.).

Students of economics and social reform may not care to go so far back as Confucius for information or advice. And yet from few if any modern writers could they get profounder or more practicable wisdom. At least so it may seem to those who will read a recent work entitled *The Economic Principles of Confucius and his School* by Chen Huan-Chang, Ph.D. (2 Vols. New York, Longmans, Green, & Co.). Confucius, as a recent German writer takes note, holds a unique position "not only in the history of philosophy but also in the history of mankind." In him are "incorporated all the constituent elements of the Chinese type and all that is eternal in his people's being. If the effectiveness of a person's influence is measured by its "dimensions, duration, and intensity," then surely was Confucius "one of the greatest of men. For even at the present day after the lapse of more than two thousand years, the moral, social, and political life of about one-third of mankind continues to be under the full influence of his mind" (Van der Gabelentz, *Confucius und seine Lehre*, p. 4). While this estimate of the ancient sage is doubtless familiar to most educated readers, the fact that his writings contain at least the materials of a complete system of economics, embracing production, distribution, consumption, socialistic policies, public finance, taxation—all the principal factors entering into economic theory and practice—may come like a surprise to many. Dr. Chen Huan-Chang has gathered together these materials, and arranged and interpreted them for the modern Western reader.

One can hardly escape the suspicion that he has, pardonably indeed, read a little modernity into his master's text; but no one will question the economic wisdom which he shows to be contained therein and which is no less true and valuable to-day than it was twenty-five centuries ago.

The author, it need hardly be said, foresees the obvious objection that will be drawn against the Confucian wisdom from the economic backwardness of his own country. His answer, however, is abundant and convincing. His comparison of Confucianism with Christianity on the other hand shows that he knows the former better then the latter. The work belongs to the series of *Studies in History, Economics, and Public Law*, which emanates from Columbia University, and which, as has been repeatedly said in the present pages, is a credit to that institution (Vol. 42, No. 108).

The latest issue in the same series is entitled *The British Consuls in the Confederacy*, by Milledge L. Bonham, Ph.D. It contains a considerable amount of hitherto unpublished MSS., throwing light upon the policy of England in regard to the South during the Civil War.

Books Received.

SACRED SCRIPTURE.

PRACTICAL HANDBOOK FOR THE STUDY OF THE BIBLE AND OF BIBLE LITERATURE. Including Biblical Geography, Antiquities, Introduction to the Old and the New Testament, and Hermeneutics. By Dr. Michael Seisenberger, Royal Lyceum, Freising. Translated from the sixth German edition by A. M. Buchanan, M.A. (London) and edited by the Rev. Thomas J. Gerrard. New York: Joseph Wagner. 1912. Pp. 491. Price, $2.00.

PRESENT-DAY CONSERVATISM AND LIBERALISM WITHIN BIBLICAL LINES. A Concise and Comprehensive Exhibit. By James Glentworth Butler, D.D., author of *The Bible Work*, 11 vols. Boston: Sherman, French, & Co. 1911. Pp. 122. Price, $1.00 net.

THEOLOGY AND DEVOTION.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL. D., Thomas J. Shahan, D.D., John Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. XII. New York: Robert Appleton Co. 1911. Pp. 800.

ENTRETIENS EUCHARISTIQUES pour le Recrutement Sacerdotal Discours de Premières Messes. Par l'Abbé Jean Vaudon. Nouvelle édition très augmentée. Paris: Pierre Téqui. 1911. Pp. xiii-374. Prix, 3 fr. 50.

PAGES CHOISIES AVEC FRAGMENTS INÉDITS. Le Père Gratry. Étude Biographique et Notes. Par L.-A. Molien, Professeur à l'École de Theologie d'Amiens. Deuxième édition. Paris: Pierre Téqui. 1911. Pp. xlvii-432. Prix, 3 fr. 50.

THE OBEDIENCE OF CHRIST. By Henry C. Schuyler, S.T.L. (*Virtues of Christ Series.*) Philadelphia, Pa.: Peter Reilly; London: George Keener & Co. 1911. Pp. 139. Price, $0.50; *postpaid* $0.56.

LA VIERGE-PRETRE. Examen théologique d'un titre et d'une doctrine. Par R. P. Edouard Hugon, des Frères Prêcheurs, Maitre en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome. Paris: Pierre Téqui. 1911. Pp. 39.

SHORT READINGS FOR RELIGIOUS. By the Rev. Father Charles Cox, Oblate of Mary Immaculate. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. viii-264. Price, $1.10 *net.*

WITH GOD. A Book of Prayers and Reflections. By the Rev. F. X. Lasance, author of *My Prayer-Book, The Young Man's Guide, The Catholic Girl's Guide,* etc., etc. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 911. Price, $1.25.

PAR L'AMOUR ET LA DOULEUR. Étude sur la Passion. Par Leon-Rimbault, Missionaire apostolique. Quatrième édition. Paris: Pierre Téqui. 1911. Pp. xv-315. Prix, 3 fr. 50.

THE PRAYER BOOK FOR CHILDREN. By Mother M. Loyola, of the Bar Convent, York. New York: P. J. Kenedy & Sons. 1911. Pp. 152. Price, paper binding, $0.15; cloth, $0.30; French morocco, gilt edges, $0.50; real morocco, gilt edges, $1.00.

MEDITATIONS FOR EVERY DAY IN THE MONTH. Translated from the *Reflexions Chrétiennes* of the Rev. François Nepveu, S.J. by Francis A. Ryan. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 176. Price, $0.75 *net.*

SAINT ANTONY OF PADUA. The Miracle Worker (1195-1231). By C. M. Antony. (*The Friar Saints Series.*) With four illustrations. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xviii-110.

SAINT VINCENT FERRER, O.P. By Father Stanislaus M. Hogan, O.P. (*The Friar Saints Series.*) With four illustrations. New York, London, Bombay, and Calcutta: Longmans, Green, & Co. 1911. Pp. xii-117.

AMONG THE BLESSED. Loving Thoughts about Favorite Saints. By the Rev. Matthew Russell, S.J., author of *At Home with God,* etc. With eight illustrations. New York and London: Longmans, Green, & Co. 1911. Pp. xii-205. Price, $1.25 *net.*

EXERCICES SPIRITUELS DE SAINT IGNACE DE LOYOLA. Traduits sur l'Autographe espagnol. Par le P. Paul Debuchy, S.J. (*Collection des Retraites Spirituelles.*) Paris: P. Lethielleux. 1911. Pp. 231. Prix, 2 fr. 50.

LEBEN DER EHRWÜRDIGEN MUTTER MARIA SALESIA CHAPPUIS aus dem Orden der Heimsuchung Mariä 1793—1875, gestorben im Rufe der Heiligkeit zu Troyes (Frankreich). Vom hochwürdigsten Pater Alois Brisson, Gründer und erster General-Oberer der Oblaten des heiligen Franz von Sales. Neue, nach dem französischen Original frei bearbeitete Ubersetzung. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1911. Seiten xvi und 371. Preis, $1.25.

DER ROSENKRANZ DES PRIESTERS EIN MITTEL ZU SEINER HEILIGUNG. Geistliche Lesungen. Von Dr. Ferdinand Rudolf, Päpstlicher Hausprälat und Domkapitular in Freiburg i. Br. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Seiten x—288. Preis, $1.10.

MISION SACERDOTAL. Por el Padre Entimio Tamalet, de la Congr. de los Sacr. Corazones y de la adoracion perpetua del Santicimo Sacramento del altar. Con la Aprobacion etc. St. Louis. Mo. y Friburgo de Brisgovia (Alemania) B. Herder. 1911. Pp. 178. Precio, $0.55.

PHILOSOPHY.

PHILOSOPHY AS A SCIENCE. A Synopsis of the Writings of Dr. Paul Carus. Containing an Introduction written by Himself, Summaries of His Books, and a List of Articles to Date. Chicago: Open Court Publishing Co. 1909. Pp. ix-213. Price, $0.25.

THE ECONOMIC PRINCIPLES OF CONFUCIUS AND HIS SCHOOL. By Chen Huanchang, Ph.D. Two volumes. Vols. 44 and 45 of *Studies in History, Economics, and Public Law.* Edited by the Faculty of Political Science of Columbia University. New York: Longmans, Green, & Co.; London: P. S. King & Son. Price, $5.00.